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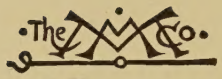
THE SOCIAL GOSPEL AND THE NEW ERA



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THE SOCIAL GOSPEL AND THE NEW ERA

BY

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FOREWORD

The social function of the Christian Church is to bring God more consciously into human relationships with a view to have the Christian life flourish at its best. The reconstruction period has brought an enlarging conception of the kingdom ideal which is leading the modern Church to recast some of its notions and to readjust its methods, in order to broaden and intensify the personal religious life of the individual and to open up a larger field for social service.

The central purpose of the author is (1) to give a clearer and more adequate conception of the significance and value of the kingdom ideal and spirit. (2) To survey the widening fields of opportunity for social service in which the Church should enter and coöperate more earnestly to actualize the triumph of God in human affairs. (3) To suggest some of the well-tested methods in the field of experience by which an approach can be made through the coördination of social forces and collective action to make the Church a greater constructive agency in the social life of mankind.

The scope of the social task of the Church presents a multiplicity of opportunities and a diversity of activities for service, but these should not bewilder or confuse any one. The larger outlook tends to promote a common interest in the general work of the Church throughout the world and to evoke greater concentration and loyalty to the ideal of realizing a localized kingdom of heaven in each separate community.

The successive chapters are closely related. Their unity and coherence are involved in the principles underlying the social ideal of Jesus, whose leadership is recognized throughout. The book will have served its purpose if it meets the felt want of pastors, laymen and students for a compact statement of the Church's social task, together with its limitations and privileges. The list of books at the end of each chapter will help the reader to pursue further the subjects treated.

INTRODUCTORY NOTE

A MARKED *comprehensiveness* bespeaks appreciation for this manual. Within its compass all the great topics pertaining to social obligation and service are given a careful exposition. Neither the pastor nor the layman will find that any theme has been neglected upon which he might reasonably expect instruction in a book bearing the title of this volume.

With the fullness and variety of matter characteristic of the manual there is united a still more substantial ground of appreciation. This is best expressed by the single word *balance*. Amid the flood of socialistic speculations which is being poured forth in our age, extravagant and one-sided theories not infrequently make a bid for attention and patronage. There is consequently a special demand for a treatise written in such a judicial spirit and with such breadth of vision as to qualify it to furnish secure guidance and to work effectively to conserve all true interests. Professor Barker's treatise has this character. To a very conspicuous degree it is distinguished by balance. For example, it awards a suitable place and function at once to piety and to humanitarianism. It makes no false antithesis between them. Pains are taken to enforce the view that a vital sense of relationship to God as the common Father of men affords the needed sustenance to an energetic and persistent humanitarian impulse. At the same time great care is taken to safeguard the humanitarian interest by repudiating an individualistic

or self-inclosed type of piety as radically at variance with the authentic religious ideal. Again, a just measure is observed between an over-valuation and an under-valuation of the Church. It is recognized, on the one hand, that the Church, as a concrete institution, cannot be placed on a parity with the Kingdom of God or be identified with the same. Taken in the given sense it is chargeable with shortcomings, and besides, there are factors outside of the Church which work for that enthronement of love and righteousness which is the distinctive enterprise of the Kingdom. On the other hand, the unique importance of the Church, as the incomparable auxiliary to the Kingdom in working out an ideal purpose, is finely stressed. Additional illustrations of the author's care to conserve a true balance could easily be presented. A noteworthy one is afforded on the theme of capital and labor. No countenance is given to the conceit that the two must stand in sharp antagonism. Indeed it is indicated that under normal conditions the laborer is bound to become, within limits, a capitalist, since under such conditions he must both be able and inclined to save something from his earnings, and this unexpended increment is nothing less than capital. For capitalists in the more emphatic sense no vocabulary of sheer invective is reserved, the tone in which they are addressed being simply that of solemn admonition to faithfully recognize and carefully fulfill the demands of stewardship. On the other side, the attitude toward the struggle of laborers to better their condition is thoroughly sympathetic, and such means of betterment as temperately conducted unions are in no wise disparaged. Throughout the volume the call is to alertness and energy in discerning and using efficient means for benefiting all upon whom the burdens of life press heavily.

So important are the characteristics upon which we have commented that, in all fairness, they must be regarded as greatly outweighing any defects which the fastidious critic may be able to discover in this seasonable volume.

Henry C. Sheldon.

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THE SOCIAL GOSPEL AND THE NEW ERA

CHAPTER I

THE SOCIAL MESSAGE

The Christian Church is the bearer of a vital and definite social message of world-wide significance. It is nothing less than a new social order in which God is consciously present in the common life of men as a ruling and inspiring power. The social ideal is that of a commonwealth of God. It presents the social vision of a new heaven and a new earth wherein justice, brotherhood, and coöperative service among men become the ruling principle of action. It implies the progressive social incarnation of God in the realm of good will and mutual service. This common objective touches the very heart and center of the world life.

Jesus accords this ideal a supreme place in all his teachings. He sought in his discourses and parables to unfold its nature and scope. He expressed the collective ideal in the impressive and eloquent term, Kingdom of God. Matthew refers to it forty-five times and the apostles in the aggregate more than one hundred times. Jesus never loses sight of this central theme and gives definite promise of its triumph. The ideal is no vague and shadowy notion of a dreamer, but a living fact and a spiritual reality to be wrought into

the associated life of men. The spiritual sovereignty of Christ in humanity is intensely real and human. The ideal is correlated with the family, the Church, and the state. Through it the quality of human life is to find the highest expression. In all clear, theological thinking the Kingdom ideal is not something attached to the gospel, but it is at the very heart of it.

Inasmuch as the power and inspiration of the Kingdom ideal springs from a clear appreciation of God's purpose, the task before the Church is to restate and reinterpret and visualize it in terms that will meet present day social conditions. The purpose should be to make the ideal a living power in Christian thought and action. The ideal of a Christian type of human society in which the mind and spirit of Jesus are manifest should be the goal of Christian endeavor. The Kingdom ideal becomes a strong social and ethical force in proportion as Christian people come to have a clear notion and a firmer belief in its reality and practicability. The discovery of the potency and meaning of the ideal will give inspiration, courage, and enthusiasm to the various forms of social activity.

The Church is molded by the ideals it cherishes. Ideas and ideals have influenced society and, in some cases, have changed the centers of civilization. Ideals led to the discovery of America and prompted and impelled the Pilgrim Fathers to cross the ocean in search of a larger freedom. An ideal sent vast armies over seas to face a Titanic struggle to help enthrone the rule of right over might, and to give wider opportunities and a richer life to oppressed peoples. It is coming to be generally understood that any social group or nation may be characterized in terms of their ruling ideals.

The social idealism of Jesus is the forerunner of social reconstruction. The social message of the gospel

precedes and determines the program of the Church for a new social order. Wherever the Christian ideal is given a large place in the thought and activity of the Church there is opened up a new sphere of opportunity which enhances its privileges and opportunities.

The ideal of the Kingdom of God is subject through human limitations to the process of growth. It has undergone a transformation through various historical epochs. The ideal in some form has always persisted. Different times have possessed different conceptions as to its essential nature and social meaning. There is no distinct line to be drawn to mark the various conceptions since the ideals of one age often overlap those of another. Nevertheless, the ruling conception at various times may be characterized. A brief summary of the growth of the divine ideal for society will contribute to a historical perspective by which to arrive at a more comprehensive and adequate conception of the present social significance of the Kingdom.

The Early Hebrew Conception of the Kingdom was limited to their own particular Jewish state. It was a theocracy. The ideal of society was that of a Kingdom ruled by Jehovah. The state with its systems of laws and institutions was under divine guidance and control. The Jewish rulers and magistrates were simply human instruments to execute the divine will in the nation. The Judges and Kings of Israel were " the Sons of God," and objects of His special care and favor. This theocratic Kingdom embraced not only the individual, but the whole social order within the realm of the Jewish nation.

The Prophetic Conception was more mature and exalted. The Hebrew prophets used the phrase " Kingdom of God " in a more or less mystic sense. The general characteristics of this conception of the Kingdom

of God was a world-wide society wherein was a general knowledge of God, loyal obedience and universal righteousness. The Kingdom of God to the prophets was no longer limited to the ancient Davidic realm, but was to extend to all mankind. They had a vision of the solidarity of the race. They taught that the Kingdom began with the Jewish nation, but it was designed to embrace the entire world. The prophetic vision of the Kingdom was an ideal world of righteousness with peace, long life, health and plenty. All spiritual blessings were to be superadded to the material goods with which the people were to be supplied. Moreover, the Kingdom portrayed by the prophets was not something foreign to mankind, but was to be this world perfected. To them sin was a present force in the world which they sought to eradicate. They had more to say about the redemption of society than the redemption of the individual, although both were more or less identified in their thought. They were swayed by an overmastering passion for both personal and civic righteousness. The keynote of their message was expressed by the prophet Micah in these words: —" He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? " (Micah 6: 8.) To the prophets right moral conduct for the nation as well as the individual was the sole test of religion. The traditional and ceremonial system could never outweigh the demand for justice and mercy.

The Jewish Conception of the Kingdom of God at the time of Jesus was not that of a Heaven beyond the clouds, but a visible world-empire having its center in Jerusalem with a Messiah at its head. The popular expectation was that the Messiah was to found a political commonwealth and have world-wide dominion. The

Jews were to have a monopoly of this world empire. Some of the prophets before had nourished the hope that the Kingdom of God was to be introduced on earth by some miraculous intervention of God, in which the Jews would throw off the yoke of bondage and gain political independence. The Jews naturally looked for its sudden and glorious external appearance. The coming of the Kingdom was to be a miraculous change in all things and in all relationships. The Messiah was to rule in power and splendor. The attention of the Jews was fixed chiefly on the outward manifestation of the Kingdom. Apparently there was to be very little moral or mental preparation. They desired political independence and prosperity first, and then righteousness would follow as a natural consequence.

The Messianic Conception was far nobler than that of the contemporary Jews. Jesus sought to correct and elevate the imminent and traditional idea of the Jews by gradually placing it on a higher plane than the vulgar expectation. The point of distinction was that he did not teach the national supremacy of the Jews which they anticipated. He sought to purge the national idealism of the Jews from the thought of a Kingdom upheld by force. He taught that the Jewish Kingdom was to be transformed into a spiritual kingdom which he came to inaugurate. He crossed the racial boundary lines and taught that the Kingdom was not to be limited to a particular nation nor to a particular people, but it was to be a universal moral Kingdom in whose realm his moral sovereignty was to be recognized and realized. He upheld all that was vital and divinely true in the old Jewish polity. He conserved and glorified its ideal of a social order based on righteousness. He spiritualized the utterance of the prophets and showed that the Kingdom he came to es-

tablish was neither formal nor institutional in character, but rather a universal human brotherhood in which the dominion of self-sacrificing service was the dominant note. He taught the people not to look so much for material and transitory benefits as for perfect and eternal blessings. He aimed to show that inward righteousness and a devotion to human brotherhood and mutual service was the only way to fulfill the prophetic hopes. As a result, his radical views seemed to fall so far short of prophetic ideals that many of the religious authorities of his time contemptuously rejected him.

Jesus presented the social idea of the Kingdom in various aspects and in different forms, but withal there was a remarkable unity running through all his teachings.

He represents the Kingdom of God as primarily a *subjective state of the individual.* He laid decided stress on its personal and spiritual aspects. He declared, "The Kingdom of God is within you"; and again, "The pure in heart shall see God." The Kingdom comprises the moral principles and emotions. In so far as it was established in the person of its members, it was invisible and spiritual. The ruling thought in his mind was that the Kingdom was first a present and spiritual realm. He was to rule within the sphere of human impulses, desires and affections. He was to hold court in the human heart. The internal thoughts and affections were to be the seat of his throne. Personal loyalty was the ground of obedience. He was to rule through an experience born of personal affection. His will was not to be enforced through magistrates and rulers, but through a consciousness of his presence acting in the life of the individual. His subjects were to do right from the love of right. Their acts of justice and mercy were to be illumined with the light of love so

that the law of righteousness should become to them the perfect law of liberty. The conscious nearness of the personality of God as a living, working force in human affairs would awaken in his followers a new center of interest and hope. It would enable them to find rapture of soul in his service. His Kingdom in this sense was one of cheer and gladness.

Jesus likewise applied the term Kingdom of God to a *present objective in society* as well as to the interior spiritual reality for the individual. He taught broad, general principles which were applicable to different circumstances and to different ages. They were to find adequate expression in every sphere of human activity. The implication of his teachings is that the individual is to attain perfection in and through the perfection of Society. The Kingdom is to begin in the individual mind and heart and then grow until it embraces the universal interests of all mankind. It is primarily a spiritual Kingdom but having physical aspects. The material world is the arena of its conflicts and triumphs. In so far as his ideals and spirit dominate human institutions and interpenetrate the various forms of the associated and complex life of the community they become part of his Kingdom. The home, the Church, and the state are included in its extent.

The simple and comprehensive petition, "Thy Kingdom come, Thy will be done on earth as it is in Heaven," which Jesus taught, upholds the lofty ideals of the Kingdom to be realized in this world. Its whole import shows that it is thoroughly human. In his opening address he says, "The Kingdom of Heaven is at hand." He speaks of it as coming nigh unto his hearers who did not conceive of it as an abstract ideal but rather a living reality. They were to consider it a present fact and a present opportunity confronting every man. It was

to be this world illumined and morally crowned. At his coming the Kingdom began to be realized. He did not confine his teaching to represent the Kingdom as something beyond the clouds that was to be postponed to the future world, but it was to be realized in fact. It was a Kingdom of right relations among men established here and now but progressively realized.

Jesus also presents the Kingdom under the *aspect of a future event.* Many of his statements corresponded with the popular conception of the day that the Kingdom was to be inaugurated by a future crisis. The apocalyptic aspect of the Kingdom is taught in a series of parables recorded in the thirteenth chapter of Matthew. These parables indicate that they are to have their climax in the final results. The fact that Jesus represents the Kingdom of God as a future apocalyptic event does not conflict with his previous social teaching. It is both a present and a future event. The Kingdom begins in the individual heart and then manifests itself as a vital force in upbuilding the Kingdom in the earth, and finally reaches its culmination in the future and eternal Kingdom. The earth is to be the place of the perfected Kingdom, but not the whole of it. The millennium will come by the increased dominance of Christ's quiet and persistent influence until the whole human family is under his control. The Kingdom, like the grain of mustard seed, begins imperceptibly and through its unobtrusive and continuous influence in society, grows until it becomes a conquering power in the world and finally reaches a state of heavenly perfection.

Manifestly Jesus has not left us a vague and misty notion about the Kingdom, but has upheld a positive message and given a clear and comprehensive conception of it. Since his day only partial aspects of the Kingdom have been emphasized, and these have under-

gone considerable variation, as the following considerations will show.

The Institutional Conception. The conception that filled the minds and hearts of the early Christians for two generations was a visible Kingdom here and now. The various assemblies of believers scattered in different cities and towns began gradually to have a collective life and order of their own. By imperceptible degrees the Christian life began to assume a corporate form. The common life and interest were embraced in the Church, which was differentiated from all other social institutions. The emphasis slowly shifted from the idea of the Kingdom as taught by Christ, to the idea of the visible Church. Religion became the special interest of the Church. In many cases the Christian life was something apart from the common life of the world. The conception of the spread of the Kingdom became identified with the growth of the visible Church. The visible Church was in some degree equivalent to the Kingdom and somewhat co-terminous. Augustine, in his "De Civitate Dei," gave this interpretation a commanding place in Christian thought. The Greek and Roman Catholic Churches have fostered this idea, while some other branches of the Christian faith are prone to confuse the idea of the Kingdom with the visible Church.

This narrow conception of the Kingdom has led many good people to confine their attention too exclusively to the society of Christians engaged in acts of common worship, and to a limited range of beneficence. The thought of many Churches has failed to embrace the idea of the Kingdom which Jesus preached and Paul proclaimed. Many of them have been cut off practically from the general life of mankind. Religious affairs have been distinguished from everything else that was regarded as secular, with the result that the

Christian life has not been enriched and the Kingdom has been retarded.

The Individualistic Conception. Along with the institutional conception of the Kingdom, another type of thought has held to the notion that the Kingdom is equivalent to the inner spiritual life of the soul. The religious life is regarded as confined to the indwelling Spirit of God. It is limited chiefly to exceptional subjective experiences, with an occasional uprising of thought and feeling. The undue emphasis placed upon such passages of scripture as "The Kingdom of God is within you" and "The just shall live by faith," has fostered the subjective ideal as the standard of Christian living. Such a sentimental and introspective type of piety has led many Christian people to neglect the actual and practical realities of life.

Many earnest men and women have developed a certain type of religious life in isolation and seclusion. Some of them have withdrawn from the world and given themselves to fasting, meditation, prayer, and mystic exercises, with the apparent motive to seek holiness and to attain spiritual power, more for its own sake than to qualify them for social efficiency. They performed deeds of charity and service largely as a means to gain spiritual credit. The cloistered monk, the anchorite, the hermit, and the mystic have each reflected in a changed and modified form their idea of sainthood. The effort to concentrate attention on God and on purging the soul by cultivating a mystical, spiritual life may produce some beautiful characters, but the danger lies in leading such saints to become indifferent to the world and to neglect human fellowship and service.

The prevalence of the individualistic conception continues to influence Christian life and thought to-day regarding the organized and systematic efforts of the

Church to realize the Kingdom. The undue emphasis placed on the individual is reflected in the devotional literature and hymnology of the Church. In the opinion of many Christians the associated and concerted efforts of the Church in its corporate capacity to establish a new social order here and now, is incompatible with "a devout frame of mind and a spiritual temper of life." They fail to see that both spiritual power and an ethical program are essential to a full orbed Christian life. The result of this misconception of the social gospel is that the individual has occupied a position of undue prominence as compared with social welfare. The mystical experience of the individual often fails to lead to a higher social consciousness and a deeper interest in humanity. The fact that personal redemption is the key to social reconstruction does not warrant the neglect of concerted social activity in behalf of the Kingdom.

The vital and profound truth contained in this individualistic conception of the Kingdom has led many of its adherents to overlook the correlative fact that the Kingdom implies a new social order for which the Christians are responsible. It should be borne in mind, however, that the interest in social service should never be lifted above the individual need of cultivating the inward spiritual life as the well-spring of social action. Serious mischief would result from neglecting the truth that energetic and persistent social service must be grounded in intimate personal fellowship with the Lord and Giver of Life and the Fountain of all Good. This thought will receive due emphasis in various connections and especially in the concluding chapter.

The Apocalyptic Conception regards the Kingdom as a future event yet to be realized. Some devout men strenuously advocate that Christ will come in his visible

presence to reign upon the earth, while others conceive the Kingdom of God as limited to a place beyond the clouds, and reserved for the elect souls at the consummation of all things. They regard the Kingdom too much as something apart from present day living. The general tendency of the influence of these conceptions is to make people indifferent and heedless of associated efforts of the Church to redeem the present social order.

The various conceptions of the Kingdom already outlined show that they fall below the ideal which Jesus entertained. The essential essence of the idea has remained, but its form has changed with the change of the different conceptions as to the significance of the Kingdom. Each conception however partial has contained an element of truth and presented a somewhat connected view as to the nature of the Kingdom.

The *modern Christian conception* of the Kingdom takes on a wider scope, and is more inclusive than all the combined elements in the partial conception of past ages. It is as broad and comprehensive as the eternal purpose of God for man. The idea of the Kingdom is not to be restricted to character nor to a political kingdom, not to the Church visible or invisible, nor to heaven itself. It is all-inclusive. The divine ideal embodies not only the thought of redemption for the individual soul, but the establishment of a divine order in society. It begins as an inner link of mind and heart with the living God, and ends with incorporating his spirit into every region of human activity. It is something more than creature comforts, increased intelligence and a more perfect civilization. It is rather the prophecy of the good time coming when men will obey God's will in all their industrial and social relations as cheerfully and joyously as the angels do his will in

Heaven. The sublime ideal contemplates the lifting of mankind up to the level and ideal of heaven. The lofty purpose is to have the ideals of society eventually blend with the ideals of the Kingdom.

One of the functions of the Church is to sound the *note of reality* of the Kingdom. The Kingdom ideal is not a theory nor a far-away dreamy event of an unusual character. The conception of it should be brought down to earth and become a conscious reality and an authority in the common affairs of life. Its reality may be judged largely by the results of its influence in the life of the world.

The reality of the Kingdom is found first in the realm of the subtle elements of personality. The divine social ideal is not discovered in things, but in living men and women. It does not come with observation because it works from within outwards. Neither is it an omnipotent purpose apart from and superimposed upon mankind. It is something vitally related to the inherent dignity, worth and aspirations of each individual. It is a beacon light and a guide towards a creative endeavor to realize the highest and best within the realm of personality. Christ is to attain world dominion by appealing to the faith and hopes inherent in mankind. The victory won in the World War was the supremacy and value of human personality.

The reality of a consciousness of a spiritual interrelation of the personality of God as Father, and the personality of man as son, are as fully attested as any facts in psychology. The spirit of God is a real working force in human life. The Holy Spirit convinces men of sin, righteousness and judgment to come. He awakens and begets in the heart of the willing disciple the spirit of love which qualifies and establishes personal fellowship between God and man. The spiritual mys-

tery of the experience does not invalidate its certainty. The reality of the individual's conscious relation with God becomes the controlling and inspiring factor in worthy conduct. Faith in Christ becomes a working program in life and a real impelling and abiding power for service. In this way idealism is restrained by insistence upon the test of experience and service. It is this practical realization of God in life that meets the fundamental cry of the soul for spiritual reality.

The reality of the Kingdom is again discovered in the expressions and experiences of unity and fellowship of Christian believers down through the centuries. Since the day of Pentecost the spirit of democracy and brotherhood among Christians has been recognized in theory if not always in fact. The mind and spirit of Christ become an inner bond and a unifying principle to unite Christians. The outward expression of this feeling of Christian oneness is seen in the organized Churches and in the various forms of Christian benevolence and activity. The spiritual bond becomes the promise and guarantee of the organic union and social synthesis of mankind living in harmonious relations.

Moreover, the progressive realization of the social ideal of the Kingdom is a present fact. The growing conception in current Christian thought is that the Kingdom of God is being realized on earth in both a dynamic and static sense.

The social dynamic of the Kingdom is manifest wherever the Spirit of God is operative in human lives and events. We are living in a dynamic world. God is a vital living power here and now. He is immanent in the life of humanity. He cannot be eliminated from individual and social events. He is no absent landlord, but is active in present day affairs. He imparts the life-giving principle which shapes character and quali-

fies the individual to become a co-worker in the realization of the Kingdom. The unfolding of the social thought of Jesus in the social order is the developing product of his activity and the one hope of a Christian commonwealth.

The statical idea of the Kingdom implies that the moral ideals and ethical principles of a divine type form a moral standard and code of conduct in society, in which Christ is the unifying principle. Just as he is the life of the vine, and the branches derive their life and fruitage from him, so the various social activities and institutions are giving expression in a larger and ever-increasing degree to Christian principles of conduct, and to the divine ideal of the brotherhood of man. The spiritual interpretation of the world shows that the life principle of the Christian religion is assuming either a definite and permanent character in social life and institution, or else giving a dynamic moral tendency to society. The essential essence of the Kingdom is an abiding divine power in the world which is gradually but surely giving form and direction to the existing social order.

The practical recognition of the spiritual sovereignty of Christ is exhibited in the world wide consciousness of and hunger for the spiritual life, the enlarging ideals of human values, and the ever increasing triumphs of political, ecclesiastical and industrial democracy. The fundamental principles of right social relationships are becoming standardized and stabilized in the common consciousness of mankind. The strenuous efforts to Christianize inter-national relations and to enforce justice and peace in the world is in no small degree the fruit of Christian influence.

The vision that glows before the Church to-day is that of a federation of the world, and a parliament of

man, based on the spiritual values of the gospel. The complete transformation for the better, of social institutions, habits, standards, and beliefs going on throughout the world to-day reveals the fact that the vital and penetrating force of the gospel is giving a moral quality to individual and national life which promises world redemption. God is as vitally related to these current human events and movements as He is in evidence in the redemption of the individual.

In so far as the social order is effected by divine influence, it is part of the Kingdom. Wherever Christian principles are infused into the social consciousness and become interwoven into the social fabric, they become more or less fixed moral factors in society. Every moral victory gained and every triumph of righteousness in the world tends to establish and give permanency to the spiritual principles of the Kingdom in the existing social order. The ethical ideals which have led to the destruction of slavery; the suppression of the saloon system; the condemnation of war for national conquest and aggrandizement, and other forms of social wrongs indicate that the principles of the Kingdom are gaining a social status. Every advance in social redemption is the continuous revelation of divine love and power. Back of the social disorder there is a growing social order which reflects the ideal and spirit of the gospel. These facts are some of the day streaks on the horizon of a divine social order in the world.

It would be untrue to fact, however, to conceive the Kingdom as a fixed form of social life, or an ideal social condition which is stationary. Society always is and always will be undergoing incessant change and growth. There always will be need of a progressive adaptation to new conditions. The forces of life, such as ideas,

feelings and purposes, are in travail. They struggle for expression and realization. The eternal human problem will be how to adapt conduct to the evolving conditions of these ceaseless processes. One thing, however, is evident,— the social idealism of the gospel is gradually manifesting itself in the ethical and spiritual idealism of society. The Kingdom comes nearer to social realization in proportion as the mind and spirit of Christ are manifested in human consciousness. The Kingdom takes an advanced step in the social order with every triumph of ethical and spiritual ideals. It becomes progressively realized and gains in permanency and stability with each succeeding victory for mercy and justice.

God's great thought for society will be fulfilled. Otherwise it would be mockery to teach people to pray and work for its coming. The Kingdom ideal is further assured by the fact that it expresses an inherent social principle which accords with man's highest aspirations and destiny. It appeals to the noblest in man and develops it. Nothing less would find response and dominate human life. Those who seek to establish the Kingdom are working for their own highest interests as well as for the welfare of mankind. The superlative duty of the Church is to teach a correct notion of the Kingdom and keep it alive in the hearts of men. The conception should never fall below the social vision of Christ. The Church is to help shape the mind of the world about the Kingdom ideal. The true idea of a divine human society must be restored if this world is ever to be redeemed. The best way to escape the narrowing thought of a small vision is to get a larger grasp of the infinite range of the Kingdom ideal. Along with a broader comprehension of the Kingdom the whole of life will become bathed with the sunlight of divine sig-

nificance. It will grip strong and active men and women and give them a daring determination to brave difficulties and to establish the Kingdom. Christians with such a clear social vision will push the interests of the Kingdom into the whole realm of human interests.

The Church, to meet its responsibilities, should make the Kingdom of God the first consideration in its aims, policy, and methods. Christianity calls for an idealism that is supreme. It is a definite social objective that should dominate and hold the scepter of authority over the multiplied lines of human activity. It is to occupy no incidental and secondary place, but should be first in thought, first in motive, and first in action. To reaffirm the social element of the divine ideal is the surest way for the Church to get out of the side channels into the main current of the world life.

The general conception of the Kingdom, as outlined, to become real and effective must be filled and rounded out by some specific social task for the enlargement and enrichment of the common life. Subsequent considerations will endeavor to suggest some methods as to how the ideals and principles of Jesus may be applied to the ordinary affairs of social life.

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CHAPTER II

THE SOCIAL SERVICE SPIRIT

The social ideal is closely allied to the social spirit of the gospel. The Kingdom ideal finds expression in spirit and life. It will be reduced to barren intellectualism and become lifeless unless its content is filled and animated by the Christ spirit. Where the divine ideal is correlated with the divine spirit, there is a supreme and an abiding passion to assert and realize itself in life. There is a growing conviction that the reconstruction and refashioning of the social order must come from within by the spirit of Christ. The readjustment and reënforcement of social life after the divine pattern, and in harmony with human aspirations, is dependent upon the divine spirit to dominate and express itself in love, brotherhood, and comradeship. This fact leads to the conviction that one of the prime functions of the Church is to awaken, nourish and manifest the spirit of Christ in all social relations and activities.

The social spirit implies the social service spirit. The spirit of social service is in essence an earnest solicitude for the common weal. It is an actual and real spirit of life that embraces all the varied aspects of human existence. It permeates the entire man, his heart, will and intellect, and becomes the abiding factor in his efforts to achieve moral ends for himself, as well as to pursue the common good and to share the race life. It is a life that knows no formal law but its own expression. The man who possesses the social service

spirit moves in the power of a passion for social welfare. He has the enthusiasm of a deep moral purpose for the saving and perfecting of humanity. Social motives, rather than private motives, rule his life. His love for mankind supersedes force, cunning and selfishness, and becomes the regnant principle of action. The egoistic is changed for the altruistic. He thinks in terms of the neighborhood, the town, the city, the state and the nations. His parish is the world.

The social service spirit is a latent power in the Church. It needs to be kindled into life and wisely directed in order to transform this world for Christ and into Christ. No other agency on earth but the Christian Church can carry forward successfully the work begun by the Master. It is the spirit-bearing body that is to extend and perpetuate the real presence of Christ in the world. The Church exists to help bring the mind and spirit of Christ to bear upon the outward social conditions as well as the inward spiritual character of the world. It aims to work the works of God by the spirit of God. The definite objective is to help the world find its soul and to rule itself in the spirit of Christ.

The Kingdom ideal will come to a fuller realization if the individual and collective action of the Church is equipped and animated by the social service spirit. Some aspects of the social service spirit will be characterized in order to illustrate and emphasize its importance.

In the first place, the social service spirit is Christ-like. The writers of the New Testament trace with vivid and delicate touches the social service spirit as manifested in the career of Jesus while on earth. He came and opened the gates of the Kingdom to the poor, the lost, and to all classes, irrespective of their ante-

cedents. The Kingdom was accessible to the humble, the hungry, the social outcast and to all those who most needed its blessings. Jesus was sensitively gentle and responsive, as well as discerning and patient, toward men of whatever rank or class in society. He entered freely and genuinely into the social life of the non-church-goers. He maintained sympathetic relations with publicans and sinners. They were the subjects of the saving and salting and enlightening influence of the Kingdom. His sympathies were not confined to his countrymen. He was a patriotic Jew, yet so strong were his social sympathies that he disregarded all distinctions among classes, races and nations in his ministrations. His public actions awakened surprise and provoked censure, but he never faltered or halted in his efforts to redeem and serve men. He manifested incessant vigilance and a deep yearning for the sheep without a shepherd. He welcomed all comers of the human race on condition that they conducted themselves as good citizens of the Kingdom. He taught men everywhere that his Kingdom was as wide as the universe and included every one who came into harmony with the supreme will of God.

The inspiration and secret springs of power of those who work unselfishly and persistently for social betterment are drawn from the spiritual realm. The social service spirit, directly or indirectly, finds its root deep in the religious life and must be constantly replenished from its own high spiritual source. The human heart, to be the most effective power in social redemption, must glow with a love that is born of the anointing Spirit. Christ enters the believer's heart to initiate and live out himself. He aims to awaken and impart through the natural processes of reason, conscience and the affectional nature, the spirit of love that partakes of his

own supreme desire for human welfare. He supplies the motive for disinterested social service. The Christian worker cannot face the problems of life as a spiritual master unless he shares the Master's spirit and has his own heart aflame with a passion for Christian service. He can give only what he has. The secret of life is in his own soul. Genuine service comes out of the compulsion of love. The apostle put the test of discipleship in these words: —"If any man have not the spirit of Christ, he is none of his." Those who fail to manifest his spirit of love and devotion to humanity misrepresent Christ before the world and forfeit the name of Christians.

The social service spirit is *informed.* In these days of complex social life, with numerous demands on strength and means, a person needs to be equipped with a large fund of information on social needs and opportunities in order to direct his activities, or means, where they will count for the most in behalf of the Kingdom. Many experts in social problems are employed to give their best thought and effort to meet the crying social needs locally as well as in wider fields. A knowledge of human needs and suffering often creates a social motive that leads to active and generous giving. The Rockefeller Foundation, the Russell Sage Foundation, and other philanthropic organizations are employing their millions under expert guidance to get reliable information and to establish scientific principles of social action that will do the most for present and future generations of all nations. Everywhere, the world over, human need challenges our attention.

Some of the passionate utterances of modern lay preachers of great power and influence show how a knowledge of social needs will arouse human sympathy, and lead many noble souls to action. Ruskin, after

years of successful study and labor in art, wrote several stirring books taking as his foundation principle the brotherhood of man. He was moved to this Christian work by the social misery and suffering about him. He said: —"I simply cannot paint, nor read, nor look at minerals, nor do anything else I like, and the very light of the morning sky, when there is any, has become hateful to me because of the misery I know of, and see signs of when I know it not, which no imagination can interpret too bitterly." The instinctive affection of Tolstoi for the poor and suffering was keen. He felt that he shared in the guilt of others' misery, hunger and degradation. He said: —"I shall never cease to feel that I am a partaker in that never ceasing crime so long as I have surplus food and another has none, so long as I have two coats and another none." The same social service spirit led the Earl of Shaftesbury to say, with trembling voice and tearful eyes: —"When I feel how old I am and know I must die, I hope it is not wrong, but I feel I cannot bear to go and leave the world with all the misery in it." The Christian world is coming to believe with Frances Willard that "the time will come when the human heart will be so much alive that no one could sleep in any given community if any in that group of human beings were cold, hungry or miserable."

It is not enough to have a social service spirit. It must be enlightened and wisely directed or it fails in its purpose. Intelligent social action demands insight and foresight. The wise man with generous impulses does not overlook the immediate needs and the welfare of the individual, but he looks beyond the individual to the social group of which the individual is a part. His thought and effort are directed more to bless the individual through the larger plans for the community

life. History is replete with such large social-visioned men. Livingstone, fired with a passion for social service in Africa, dealt a blow to the slave system that brought a blessing to every man in chains on the continent. John Wesley is another example of a man who had a passionate longing for the social uplift of society. While a student at Oxford, he visited the poor, the sick, and those in prison, carrying a basket of bread in one hand and a Bible in the other. He tramped through the London streets to beg money for the poor. He parted with his pictures on the wall in order to relieve the needy. His efforts to meet the needs of individuals became a part of a larger plan to work for social amelioration. The wise and prudent social worker sees the multitude and is moved with compassion. His vision of social ends and means enables him to work patiently for the larger results to present and future generations. He works to relieve individual cases of poverty, while he directs his energies to create social conditions that will tend to abolish poverty. He takes account of the individual through the larger work done for the social whole.

The spirit of service led Jesus, with his sympathetic nature, to take upon himself not only the burdens of Mary and Martha, but to have a wider outlook upon society, as he did when he overlooked the city of Jerusalem and, with a burning and consuming passion for its inhabitants, cried out:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."—Luke 13:34.

He had a deep interest in the collective life of the people. Notwithstanding the inferior motives of the multitudes

who sought him for bread, yet He had a tender compassion for all, and under a singular situation, satisfied their physical needs.

The social service spirit is *self-giving.* The Kingdom ideal will be brought to fulfillment by means of a sacrificial spirit. The fundamental principle and test of Christian discipleship is the will to serve. The Christian must place his will up with that of Christ, and with the fixed purpose to minister to humanity rather than to be ministered unto. The sum of Carlyle's social philosophy was: —"The man who lives for self, who works for selfish ends, is a charlatan at bottom, no matter how great his powers." He says: —"We are here to do God's will. The only key to a right life is self-renunciation." There is no way to consecrate life but to act on the higher level of service. The apostle Paul was prompted by such a spirit of sacrifice and intensity of soul that he could wish himself accursed for the sake of his countrymen. His depth of faith was characterized by a tender sympathy and evangelical fervor that responded to the immediate needs of the people. His tender, passionate words to the Thessalonians reveal the unselfish spirit of the man: —

"So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were become very dear unto us." —I Thess. 2:8.

His ministry rose to become a passion for men and the social redemption of the race.

The social service spirit does not conflict with the vital interests of the individual. The individual is to live his own life. In fact, the individual is serving his own highest interests when he is serving the interests of the community. The man who fails to cherish self-

regard is incapable of serving the highest interests of his neighbor. Man finds his best self in and through the service he renders to society. The task of each individual is to coördinate self-interest and social interests and thus achieve unity, and through unity, the fullest expression of the individual human personality.

The sacrificial spirit is not confined to the individual but sometimes shows itself in a superb manner by social groups, or by nations. This nation entered the World War with an unselfish spirit at least to a large extent. There may have been some apprehension on the part of responsible leaders that we ourselves would be exposed to attack in case the Allies should be crushed. Still the nation was animated by a great humanitarian purpose. It enlisted its man-power and poured out its blood and billions of money for the privilege of serving the cause of oppressed peoples and to enlarge their opportunities for world-wide achievement and social redemption. The social service spirit was the inner compelling power which led the people to face the tremendous task courageously and cheerfully. The spirit of service the nation manifested will form one of the brightest pages of the future historian. Among the indirect rewards that have come to this nation for this service are those of an enlarged vision, a world-wide sympathy, and an Americanized and unified nationality which presages untold blessings to the human race.

Moreover, the war has given a great forward step to the spirit of social service. Millions of men and women have escaped the bondage of an aimless and selfish materialistic conception of life and have thrown themselves unreservedly and without hope of reward into the task of establishing justice and peace in the world. Many of them began with mixed motives of patriotism and the sense of a common danger. Having once given them-

selves to a common moral cause, the social service spirit has grown and intensified until men and women find themselves disregarding selfish ends through the enriching and ennobling service for the redemption of the world. The thoughtlessness and indifference of many to social ends has been supplanted by a larger social service spirit. They have been led through a rich experience to link their ideals and plans with him who said, "He that loseth his life for my sake shall find it." A social order based on such a spirit will break down class consciousness and make a brotherhood of common interests.

There are many encouraging signs that the Church is coming to a new reign of the spirit of self-giving. Under the magnificent leadership of statesmen of the Kingdom, world-wide programs are laid out for world redemption and carried out with intelligence and devotion and in the spirit of social service.

The Church is coming to understand that if it gives life it will produce both individual and social life in the highest and best sense. It will set forth the self-sacrificing principle by making the redemption of society the supreme object and purpose of its existence. The Church will get a finer grasp of its own divine life and purpose just in proportion as it seeks in its corporate capacity to embody the self-giving spirit in the persons and institutions of the community. The measure of the Church's efficiency and usefulness in society is not how many come into the Church, but how much goes out in disinterested social action for the community life. The Church will touch the depth of human need only through the inward law of love and sympathy expressed in the outward life of service. Jesus said, "Love one another, as I have loved you." The identifying power of sacrificial love makes the believer one

with Christ. If society is ever to be restored to its normal relation with God, the sacrificial spirit of Christ must be the all-filling and all-conditioning element in the world.

Each local church is summoned to consider the cause of the Kingdom as above the interests of any one denomination. Each denomination may indulge in the laudable purpose to perpetuate its own group, yet the success of any one group is to be measured by its collective and federated activities and the mutual sacrifices its members make for the common life of the Kingdom. The life, vigor and salvation of each group depends upon its activity in fulfilling the laws of the Kingdom. The history of missions is witness to the fact that the Church that limits its efforts to its membership impoverishes itself. Its own faith and love are intensified and strengthened in proportion as they are diffused. Its united social activity will react on the members and quicken their faith and spiritual life. In so far as the Church in its outward organic form becomes a symbol of redeemed humanity and a witness of the divine will enforcing itself in the collective action of its members to produce a finer and higher type of human society, will it demonstrate its claim to a divine origin and its right as a permanent social institution. The Church will never be in a stage of decadence as long as it exists to meet human need and community life.

The social service spirit exhibits the *spirit of fraternity.* It manifests itself in the all-pervasive spirit of a Christian Commonwealth in which coöperative service is the rule of action. It is a brotherhood of the Spirit and the pledge of social solidarity and service. The Kingdom of God on earth is not one of exclusion, but rather invites the widest possible inclusiveness. Its original charter was expressed in the call to Abra-

ham: —" In thee shall all the nations of the earth be blessed." The Kingdom embraced all Christians and all lands as well as those who consciously love the essential Christ. It is a human brotherhood as wide as the human race. This social ideal aims to break down social prejudices and all barriers of race, color or conditions and to unite men into one body. Families, tribes and empires have been affected by the moral kinship of the religious life. It is within the borders of the church life that Christians who heretofore may have been widely separate in thought, taste and social position, come together on the basis of equality and fraternity. Consequently the Church is, or should be, an institution representing a broad intellectual, social and spiritual democracy. An ecclesiastical democracy is as vital to social welfare as political or industrial democracy.

Social solidarity is the fundamental basis of fraternity and brotherhood. The early Church taught that " God hath made of one blood all nations " and that masters and slaves were alike brothers in the Kingdom. Both sat together in the church and partook of the communion. Onesimus was Philemon's slave. Their relation to God was out of harmony with their proper relation to each other. Hence, Paul's message to Philemon when he returned Onesimus was: " I return him to thee, no longer as bondsman, but above a bondsman, a brother beloved." The central thought of the teachings of the early Church was that the old social order was to be revolutionized by the introduction of Christian ideals of common brotherhood. Hence, the fraternal spirit was to characterize all those who united with the early Church. The trend of thought and conduct was " Bear ye one another's burdens, and so fulfill the law of Christ." The strong and the rich who came under the influence of the Church began to share

the burdens of the weak and the needy. The life of God in the fellowship of men sets the Kingdom in the front.

The Church that works intelligently and lovingly to meet the spiritual and social needs of all classes, even the worst reprobates in society, will have a following. In this manner the man of lowly circumstances and potential greatness is leveled up. Many men feel like Hagar,— that they are thrust out of the circle of human sympathy. They crave what the Christian has to give in the way of fellowship and comradeship. If Christians are to represent Christ, they must do as he did when he walked this earth, not to be ministered unto but to minister impartially to all classes and conditions. There is no wall of separation between classes that cannot be leveled by the spirit of Christian love and service. Those who foster within the temple of worship the spirit of exclusiveness, or social stratification, rob themselves of the joy of the Christ-like spirit and misrepresent the very genius of Christianity to the world. Such self-seeking is self-destroying. Fellowship with Christ makes apparent the smallness of human distinctions. Everything that tends to social specialization and to separate men into classes in the house of God is foreign to the spirit of Christian fraternity and fellowship. If the church edifice and furniture are too costly and elaborate for the common use of the poor, the outcast or strangers from foreign lands, then Christ is shut out. Wherever such a condition exists, it is fatal to the realization of the Kingdom, and it would be far better to close the church doors than to misinterpret and misrepresent to the world the spirit of the Master. In so far as the Church in its outward organic form becomes a symbol of redeemed humanity, will it represent the social service spirit of its founder.

Obviously, the Christian social service spirit differs radically from the spirit of the world. The maxims of selfishness and worldliness repudiate Christianity. Egotism always opposes sentiments of brotherliness and generosity which the Christian faith inspires in man. Pagan society knew but little of sincere and genuine brotherhood embracing all classes. It failed to entertain a very high regard for the worth of human personality. Many of the strong characters of pagan origin manifested a haughty contempt for the poor and for the laboring class. They held liberty and fortune for a special class in high esteem, but they left the poor without any special consolation in trouble. Some of them apparently lost sight of the common good of all classes. The teachings and methods of Jesus ran counter to the prevalent notions of pagan society. He gave a new conception to the world when he taught broad, democratic feelings for mankind, showing that race prejudices, social distinctions and class divisions will disappear before the heavenly vision of a divine society on earth wherein dwelleth the spirit of love and brotherhood.

The question naturally arises, how can each local Church foster and develop the social spirit of its members?

In the first place, the Church fosters the social service spirit by acts of public worship. It associates souls in a wide and mystic communion. One of the primary aims of the Church is that of worship. Public worship expresses the organized spirit of reverence toward God. Worship is the imperious need of the human heart. It awakens, illumines, and nourishes the soul. Faith and righteousness are dependent for their support on worship. The heart that worships instinctively seeks the communion of souls. Worship appeals to the spirit of

holy fellowship with God. Common needs, common aspirations, common acts of worship, bring souls together where they find the higher life of the spirit in the union of believing hearts. The force and fullness of the religious life are found only in the collective life of Christians. History reveals the power and range of the religious impulse. Christians have braved dangers and persecutions to enjoy this communion. They craved the fellowship of saints in order to have their own souls enriched and vitalized and to work in common with and for others. They participated in the common life and found that it was richer than the sum of the individual lives that partook of it.

Worship is not an end in itself. The Church should aim not only to strengthen and enrich the Christian life through worship, but to make it serve social ends and to awaken a deeper interest for social redemption. The worshipers should be led to pray for public rulers, for civic righteousness, and for mutual well-being of all classes and orders of the community. The spirit, tone and flavor of the public service should be of such a character as to impress every one in the community that the Church has a vital interest, not only in world-wide redemption, but in every phase of social injustice and need in the community life. Prayers read in some of the church services from Dr. Rauschenbusch's booklet, "Prayers of the Social Awakening" would tend to quicken devotion into a new life of social service.

All the ceremonial and ritualistic forms of worship and the activities of the Church will represent Christ in proportion as they are brought under the dominion of the spirit. The mechanics of ceremonialism can never take the place of the vital spiritual life of the Church. Men are prone to substitute the form for the fact, the

semblance for the essence, the material for the spiritual, the non-essential for the essential. Too many church-members substitute services for service. They are so taken up with the externalities and formalities of religious worship that they not only miss the real and essential life and spirit of Christianity, but set up hindrances to exemplifying the brotherhood of man. Christians should be mindful of the fact that they are ambassadors of Christ first and church-members afterwards. Church forms and institutions may aid faith and cultivate brotherhood or they may tend to smother the social passion, or any really effective desire for human fellowship and welfare. Hollow and meaningless church forms and ritualistic ceremonies may build up a cult of respectability, but they will fail to create a vital and vitalizing potency in the life of the Church which seeks to quicken and transform society into a Christian commonwealth.

It is obvious, too, that the social service spirit is promoted by a common effort for social well-being. The principle of social life has its roots in the life that is common. Common needs, common experiences, common causes, draw out human sympathies and lead lovers of righteousness to have like purposes and to work together for a common end. The common purpose of the Church is to build into the social structure the principles of social justice and mutual helpfulness. The Church contributes not only spiritual help and motive power to the believer, but performs a larger ministry by enabling him to labor in common with others for social redemption. It is in and through the unity of the church work that the Christian may make his life count for the most in the way of effective and permanent social service. The Church thus equipped with the divine

ideal and a genuine social service spirit will be prepared to bring all vital social problems within the range of its vision and activity.

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CHAPTER III

THE CHURCH IN COLLECTIVE ACTION

The ideal and spirit of Jesus tend to find outward expression in Christian activity. The nature of the spiritual life seeks to objectify itself in the external social condition. It tends to embody itself in organic social forms and institutions, and to mold them after its own inherent type. In the course of historical development the Christian religion has grown to become not only an essence, but a system. The Christian Church occupies a unique place in the system. It has been instituted and organized to interpret and help realize the Kingdom of God on earth. It has the peculiar function of allying itself with the practical and immediate needs and interests of the community life with the view to bring God and society together, so that the purpose, methods, and sovereignty of God may become actualized in the common life of man.

Many good and devout men discountenance and deprecate any attempt to unite social enterprises of a moral nature with the work of the Church. They are in entire sympathy with the idea of social service performed by individual members, but they would limit the sphere of the Church's corporate activity to stated acts of worship and certain forms of charity. They look with suspicion on any effective organic effort of the Church to abolish the unrighteous social conditions, or to deal with the perplexing social problems of the

modern world, for fear that the Church might be diverted from its spiritual mission to the individual. They affirm that the Church should inspire its members with an enthusiasm for social service and that they, as Christian citizens, will be prompted to devise wise means by which current social problems will find a solution based on Christian principles.

An increasingly large number of Christians, on the other hand, believe that the Church in its corporate life should express itself in social service and take the initiative in helping to solve some definite present day social problems vitally related to the Kingdom. They affirm that the salvation of society depends on social action of the churches. They declare that the method of individual work for individuals has been tried for centuries and it has not wrought the social reforms demanded. Now the time has arrived for the Church in its corporate capacity to put forth an honest attempt to face the social conditions and to work for the solution of those problems that vitally concern the life of the race. They believe that the definite and specific work of the Church is not only to inspire men with high ideals and to equip them with motive power for service, but, by collective action, to take the initiative in social reform movements which aim to redeem the social order. They emphasize the fact that the complete redemption of man is conditioned on the redemption of society. The saving of the one implies the saving of the other. They affirm that the Church as the vehicle of the divine idea for the redemption of humanity should seek to evangelize not only the individual but to evangelize social conditions so that Christian life and character may be enriched and strengthened for social efficiency.

Much of the confusion regarding the social function of the Church is the result of the logical fallacy of con-

ceiving the individual as a mere abstraction and something apart from the social whole. We should bear in mind that the Christian is a member of society. Whatever concerns the social body naturally concerns the individual. Hence it follows that individual and social salvation go hand in hand in the redemptive scheme of Christ. Individual work for individuals and the collective action of individuals for the social whole are the necessary means to realize the divine ideals for society. Moreover, those who try to separate the spiritual and social elements of the gospel in their application to the existing social order fall into an error. The pernicious dualism and superficial distinction between the spiritual life and the secular life may be a convenience, but it is likely to lead to a limited and partial understanding of Christ's teachings. To unduly emphasize either is to represent Christ's ideal of the Kingdom in an incomplete form. The social aspects of the gospel message are so interwoven with the individual aspects that there is no possibility of drawing a line between Christian life and experience and social relations and responsibilities. The spiritual and social task of the Church cannot be divorced one from the other. They rather intensify and complement each other.

The social function of the Church is not something apart from its spiritual purpose. The gospel message is for the whole of life, not a part of it. The message is as broad as human need. It comprehends the entire range of social betterment. In the complex modern life, spiritual power and an ethical program are closely united. Every personality has something unique and exclusive in itself, but its value consists in the extent to which it participates in, and becomes a medium to manifest a universal life and principle. The unique personal element in individual Christian life comes to

know and understand itself only in social relations. A genuine spiritual life naturally functions in social service. The social application of Christianity is in essence the spiritual message. The love of God goes along with the love of one's neighbor. Neither can be eliminated without destroying the significance of the other. If the spiritual element in life is limited and self-centered, it leads a person to neglect the interests of his neighbor. The personal spiritual element is basal in the most effective social service efforts. The fruits of a genuine spiritual experience should be manifested in service. The political, industrial, commercial and social affairs are not necessarily isolated spheres of human activity, but may become a means for the spiritual education of the race. Every political, social and economic phase of human experience lies within the horizon of the spiritual purpose of the gospel message. Religious activity takes in the whole of life, and should become a practical daily experience. Doubtless it is possible for the Church to restrict its opportunities for usefulness by hastily and dogmatically taking sides on political, industrial and economic questions, in connection with which enlightened and well-intentioned men may differ. But this consideration, while it emphasizes the need of prudence, by no means challenges the efficacy of collective action.

The redemption of society is not to be accomplished alone by individual Christians acting apart from the church life, nor by the united and conscious activity of the Church as a corporate social and spiritual power, but by the blending, unifying, and coördinating both methods of social service so that both personal and concerted action may complement each other. There are some existing social evils that have become so entrenched in the social customs and habits that it takes the united

and coördinated forces of organized Christianity to suppress them, as well as to carry out a constructive social program. There is no doubt but that the Christian should take the initiative and, independent of any organic effort, do all he can as an individual in the way of personal service, but he intensifies and adds a new and multiplied power and influence to his social efforts when he joins with fellow Christians of like mind in the Church to accomplish some definite, concrete social task. Moreover, the life and moral influence of the Church in the community lends weight and force to the social program initiated, fostered, and carried forward by the collective action of those who share the church life.

The social idea of the Kingdom was distinctly taught by Jesus in his inaugural address when he stood up in the synagogue in his own village of Nazareth and announced his social program in these words: —

"The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, and to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4: 18–19.

A close analysis of this social message reveals the fact that it not only teaches the spiritual emancipation from sin, but that it deals with the physical aspects of human life, inasmuch as there was to be the recovering of sight to the blind, and the healing of disease. Evidently Jesus recognizes the claims of both the body and the soul of man. Both the physical life and the spiritual life are mutually dependent. They belong to the Kingdom and are to be perfected. They are so intimately related that whatever affects one phase of human nature must appeal to all that is related to it.

The life of Jesus as well as his words sets forth his social attitude. The social significance of his ministry finds witness in his expressions of social sympathy and in his personal efforts to meet the social needs of the people about him. The motive of service was uppermost and untiring throughout his earthly career. He set no limitations as to the sphere within which he was to work. The arbitrary boundaries which men set up to distinguish between sacred and secular, spiritual and material, were unknown to him. He saw with clear vision the indivisible unity of human need and Christian service. He threw down all barriers that would hamper his efforts. The restrictions of conventional and institutional religion of his day were all put aside when he came face to face with human need. The general principles that determined the scope of his social activity were the claims of merciful service. He set humanity in the forefront of his activity. The whole realm of human experience came within the sphere of his working. He came to be the Savior of the entire man. He made everything subordinate to saving the largest number of people. The Temple was a place of worship. The Sabbath was made for man. Even the wheat fields were made to yield grain for necessary food on the Sabbath. He taught that the spirit of loving service should embrace the whole realm of human action.

The message and life-work of Jesus reveals his comprehensive program and method of establishing his Kingdom. He organized and sent forth his disciples with the specific instructions to preach the good news, to heal the sick, and to cast out demons. The modern Church should aim at nothing less. The social gospel must be told to every creature on the face of the earth in order to win them to God and Christian living. Loyalty to Jesus and to the divine commission im-

poses the obligation that no limit be placed on the ministry of personal and social service. The disciples of Christ, both individually and collectively, are to manifest the fullness and breadth of his life, and thus present to the world a present and working God and a Savior sufficient for all its needs.

In considering the social functions of the Church, we must not overlook the fact that the Church does an important social service when it inspires men with high Christian ideals, and equips human hearts with commanding motives and ethical power for efficient social efforts. The value of the Church to the community life cannot be too strongly emphasized. It is to the credit of the Church that it helps to create a social conscience and endeavors to make effective moral sentiments bearing on specific social duties and responsibilities. It trains men in reverence and loving service, and furnishes an atmosphere to cheer, comfort and console. The Church contributes a moral and spiritual element to society when it seeks to make Christian truth productive in human character, and to send men forth into society with stronger and nobler motives, and so imbued with the spirit of Jesus that his influence touches and permeates all economic, civic and social relations.

There is, however, no valid reason why the Church that contributes so largely to the moral quality of society should not follow up the personal and spiritual impulses generated, and aim to unite and direct the associated Christian energies with a conscious and sustained purpose to accomplish some definite social end related to the Kingdom. The primary work of the Church is to minister to the spiritual life, but a no less significant work is to socialize the spiritual life of its members. There is no other way to bring balance and unity into the organic life of the Church and make it a

transforming social power. The developing of the Christian life carries with it all the outgrowth of the religious impulse and motive. The personal spiritual life is not something single, isolated and apart from life. To flourish at its best it must be transplanted in the soil of humanity. Its glory is in its power to permeate and dominate all life. There is no justification for the Church to stop with the individual. It should give social direction to the associated life of its members so that it may prove its power to create a Christian type of social order.

The question is sometimes asked, Where is the line to be drawn in these days of complex problems for the Church to undertake the solution of any one of them? The boundary lines of the Church's activity in social reconstruction may be safely drawn at health and morals. A study of the decisions of the Supreme Court will show how closely these basic principles have been followed. Whatever concerns the physical well-being and the moral uplift of society should certainly concern the Church. Men speak of various phases of social life in terms that convey to the mind the nature of certain social problems, such as the economic problem, the housing problem, the public health problem, the race problem, and the drink problem. These problems are essentially one but some have a greater relative importance to the Church than others. Some problems do not directly enlist the formative efforts of the Church. They are effectively promoted by agencies outside the Church. These should have the sympathy, coöperation and molding influence of the Church; but those problems which stand directly in the way of the coming of the Kingdom and have a special bearing upon human welfare should engage the immediate attention of the Church. The law of love and the question of ex-

pediency should help define the relation of the Church to the active participation in solving certain social problems.

Those who think of the Christian life in terms of social relations and welfare place no limit to the Church's ministry of service to society. This principle and spirit was well illustrated in the life of John Wesley. When he saw a social problem he set to work with his scholarly instincts and attainments to solve it. He harnessed his intellectual life and the spiritual energies of his followers to the needs and problems of his day. His sermons are charged with economic, social and ethical instructions. He urges the Christians: "Be zealous of good works; willingly omit no work of pity or mercy. Do all the good you possibly can to both the bodies and souls of men." As early as 1740 he began a systematic relief work by making the poorest self-supporting. "Our aim was," he writes, "with as little expense as possible to keep them at once from want and idleness; in order to do which, we took twelve of the poorest and a teacher into the society room, where they were employed in the carding and spinning of cotton. The design worked." He established schools and orphanages for children, a free dispensary and alms-houses for aged Methodists. He went further and established a Provident Society where the poor could deposit their small savings, as well as help needy men with a little capital to start in business. He wrote: —"I had done what in me lay to feed the hungry, clothe the naked, employ the poor, and to visit the sick, but was not alone sufficient for these things, and therefore desired all whose hearts were as my heart: (1) to bring what clothes each could spare to be distributed; (2) to give weekly a penny for the relief of the poor and sick. My design is to employ all the women who are out of busi-

ness in knitting." He established a Sunday School with an attendance of 1800 children before Robert Raikes began his work. He antedated John Howard in his hospital work. He met the pressing social questions of his day in an effective manner through the organic activities of fellow Christians. The Church will build its future on this type of men.

How to hasten the incoming of the Kingdom on earth and what means to employ to actualize it are left largely to the scrutiny of intelligence. Each local Church should become the center of a positive moral power projecting itself out for the salvation of the community life. It stands in a vital and responsible relation to the neighborhood and to the common interests of the community. No other social agency can do the work committed to it. The responsibility of the Church should be clear and strong along lines to develop the social consciousness, to interpret the inner meaning of the Kingdom, and to guide and direct social forces and movements which look to broadening the social horizon and intensifying the activity of all the people for mutual interest and Christian brotherhood.

The Church should witness with clear vision to the social significance of God's close and active fellowship with humanity. The revelation of God within the life of mankind brings home the thought that the interest of each individual is closely identified with God's interests. Man's love for God must be harmonized with love for his neighbor. Both are equally binding. The life of God is discovered in the fellowship of men. He is working in the midst of the common life of man and in the every-day events to reveal and realize Himself in the world. He is the spiritual power back of human aspirations and achievements. God's hand in history and current events is revealing His intimate relation

with mankind and His coöperation in attaining the Kingdom ideal.

The people should be brought to realize that the daily life of the community should be made part of the Kingdom. "The injection of the religious motive transforms at once our ideal community into what might be called a localized Kingdom of Heaven. This is done wholly by the type of ideals which are set up as a guide and inspiration for community development. We may have community building based on notions of common industrial gain, or of general fraternal relationship, but we may also transfuse constructive community building with the very highest ideal we possess. Suppose we assume that the development of the individual personality to its fullest scope is the principal thing to keep in mind in the community, and must be applied to every individual. Suppose we recognize that friendliness, or neighborliness of spirit, which is perhaps the highest test of the religious life, is the fundamental stone upon which to build any permanent human activities. Suppose we believe that in all these activities we are led by God, the Invisible King, and are seekers to learn His will, to conform to His methods, desiring that all people shall recognize His leadership. We have then, it seems to me, a pretty full complement of ideals with reference both to community building and Kingdom building, and we may then interchange our phraseology with perfect impunity according to our mode of thinking." The consciousness of God in human affairs brings the divine and human into close relationship. The unity exalts man to become a co-worker with God in social redemption.

The Church that aims to translate the social ideals of the gospel into the vocabulary of human need and opportunity in community life will have forward-look-

ing plans which will be both inspirational and constructive. It will develop the executive abilities and the prophetic spirit of its leadership. It will keep in touch with the local organizations and social movements, and seek to coördinate them and make them contribute their influence towards the advancement of everything in the community life that is uplifting, helpful and enriching.

The influence and power for social service of each local Church is multiplied and strengthened by aiming to fix attention on some definite and specific social objective to be realized in the community life. There is likely to exist in every community some form of outstanding social injustice that should be remedied, or some constructive social work to be done which would help to bring a larger and richer life to the people. Such questions as those of evil resorts, industrial wrongs, neglected childhood, proper housing, or better sanitary conditions, and other problems of equal social importance, call for the coöperative action of the citizens.

The effort to rivet the attention of Christians and the citizenship upon some social objective will stimulate interest in local reforms and in constructive measures to bring in the Kingdom of God to the community concerned. Jesus fixed his attention on the city of Jerusalem and, in recalling its conditions and opportunities, there was awakened strong and deep emotions that brought tears to his eyes. The community brought face to face with local social evils and needs is likely to be stirred to action of a definite character which will bring the Kingdom ideal nearer to realization.

The Church has come to a time when it is to be tested by its social efficiency and utility. The value of organized Christianity to solve vital social problems is up for rehearing. The Church to live and grow in

social influence must prove its power to transform society and to create a Christian social order. Its social efficiency must be justified by its social product. The real live social questions confront the Church and call for heroic leadership and united service. To meet and satisfy the demand of a normal Christian society, the Church must educate and arouse the social consciousness to the point of effective collective action, and then transfuse the social activities of Christians with the high ideals of the Kingdom. The attainment of this condition will make possible the localized Kingdom of Heaven in the community life and bring it under the leadership of Jesus as a present, active co-worker. When the Kingdom ideal is existent in the minds and wills of Christians as a living reality in each community, the transfiguration of the social order is not far distant. The Church that works in view of the broader and deeper meaning of the social gospel exalts and glorifies its spiritual mission to the human race.

The succeeding chapters will unfold some of the methods effectively worked out in the field of experience as a guide and inspiration to those who seek to realize the Kingdom of God on earth.

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CHAPTER IV

THE CHURCH AND THE COMMUNITY SURVEY

The methods of social action by the Church should bulk large in our thought. In modern times we are witnessing a civic renewal through a wider knowledge of community affairs made possible, in many cases, by social surveys of certain public and private agencies. These surveys aim to collect and compile all information bearing upon the physical, economic, social and moral conditions of the community in order to secure reliable data for a wise and sane program for coördinated action and social improvement. One of the most effective methods of the Church to become a constructive religious force and to meet the social needs in the community life is to initiate, encourage, and cooperate in making a thorough and careful social survey and study of community life and problems.

The Church that endeavors to fulfill its social function in the light of the twentieth century, should awaken the interests of its members and constituency in the work of social research in the school of life about them. The average church member needs enlightenment in regard to community affairs. They are often thrilled and inspired with the facts regarding Christian missions in other lands, the progress of reform in other places, and yet are unacquainted with facts and phases of community life close by. It is vital to the efficiency of each individual church to study the local community life and know its needs. The Community Book should

be open in order that every member of the church may understand the social situation. In this way the Church will come to have a vision large enough to discover its social opportunities and responsibilities. A knowledge of the local social data and conditions will often enable members of the churches to come into closer touch with the unchurched, and afford an opportunity to do better social service.

"The survey," says Shelby M. Harrison, "is an attempt in the field of civic and social reform to do what the civil engineer does before he starts to lay out a railroad, what the sanitarian does before he starts a campaign against malaria, what the scientific physician does before he treats a case, what the careful financier does before he develops a mining property, what the modern manufacturer does before he locates a new manufacturing plant. It is, in short, an attempt to substitute tested information for conjecture or mere belief."

Jesus could weep over Jerusalem because he had an intimate knowledge of its conditions and needs. He had walked its streets and byways; he had entered the homes of the people; he had worshiped in their temples; he had studied civic affairs and was able to pay tribute to the Roman tax-gatherers, and to reply appropriately to the questionings of Pilate. He had dealings with the Scribes and Pharisees and Sadducees, and knew something of their selfishness, deceit and hypocrisy. He had acquainted himself with the various social classes and sought to help and encourage the poor, the ignorant and the oppressed. His social vision swept the whole field of human life and activity within the city. The social actualities, contrasted with the social possibilities of the city, awakened emotions that found expression in tears for the inhabitants. The Church can never be stirred to its depths and measure up to its social privileges and responsibilities until, like

the Master, it is possessed with some knowledge of the social needs and conditions, and becomes obedient to the social vision.

The accurate observation and a clear presentation of community facts and their relationship to each other is the first step towards social planning and a reconstructed social life. The social survey and analysis is a method of approach to everything vital bearing on community problems. It signifies a social economy based on intelligent, organized and specialized foresight. It prepares the way for the conscious purpose of the citizens to apply intelligence to community conditions. It makes intelligent opinion articulate and powerful with those living face to face with life.

The Church is the one agency in the community that is most largely responsible for ascertaining social facts and giving voice, clarity and intelligence to the immediate social wrongs existing within the scope of its influence. The spread of intelligence does not mean wholesale assertions, but a scientific and systematic attempt to find out what is wrong in the community life and to work for a remedy. The pulpit should aim to help enlighten and convert the majority by clearing up the confused social issues and through the spread of verifiable information. By turning the light on community affairs, the organized intelligence of the citizenship will project itself out to attack social wrongs and to reconstruct the local social order on the basis of right, justice and brotherhood.

The scope of the survey should embrace as far as possible the entire community. The boundaries of the survey may be determined by governmental limits or by some prearranged plan. Whatever unit for the survey is adopted the aim should be to serve the social needs of the community. The model survey of Spring-

field, Illinois, was a coöperative community effort. A survey committee of twenty-five representative persons was organized. The planning and direction of the survey was placed in the hands of experts who secured the coöperation of the local agencies and five national organizations. The survey comprised nine main divisions, as follows: (1) The Public Schools; (2) Care of Mental Defectives, the Insane and Alcoholics; (3) Recreation; (4) Housing; (5) Public Health; (6) The Correctional System; (7) Charities; (8) Industrial Conditions; (9) City and County Administration. The facts collected and analyzed and interpreted bearing on all these topics, were presented to the citizenship by means of public exhibits and lectures, and excellent results followed.

The advantages in making the survey a community enterprise are that the information obtained should become a common experience and serve as a measure for united community action. In any given community where it is unadvisable or inexpedient to plan the survey on a community basis, the local church or a group of churches should undertake such a survey of community conditions and gather the facts bearing on some specific social problem that demands immediate action. In this case the following method of procedure has been well outlined by the Federal Council of the Churches of Christ in America:

"To discover the facts called for by this study, a few selected persons should be gathered together. Some parts of the inquiry will need to be eliminated as irrelevant in certain communities, suburban and rural. A section of the study should be assigned to each individual, except that in the open country church the preacher had better himself do all the work that involves the responsibility of individuals for community conditions. The questions should never be answered by mere opinions. They call for facts, or judgments based on facts which are to be personally

observed. Where the information is obtainable from public officials it should also be verified by personal observation. In planning this study, call into council any local trained social workers; they will be able to offer valuable suggestions.

"When the inquiry is finished the group should be gathered together to study the total results. They should determine the need that calls most urgently for immediate action and then agree upon a plan to meet that need."

The individual and related subjects in a community life need to be studied and coördinated to secure the fullest results of the survey. It is often a difficult matter to search and find the true cause of a social condition. The uninitiated investigator is in danger of mistaking association for causation. The method of treating the partial correlation of two variables will not account for causation. For example, a logical fallacy may be involved where the variation of the death rate is found to be associated with the variation in the environmental conditions. The number of associated factors in one variable is not equal to the variable factors in another with which it is associated. The rule of modern statistics is this: "When investigating the relation of two characters which you find associated, test whether they still remain related after you have given all other characters likely to be influential constant values. Before you have done this you certainly must not treat the relation as a causative one." ("Eugenics and Public Health," by Karl Pearson, page 24.)

The social problems of a community are often so complex and intricate that wherever possible it is advisable to employ some specialist from the Russell Sage Foundation or any social worker who has been trained in handling the material gathered in order to guide the specialized local workers to secure accurate information and the best results of the survey.

A social survey involves some kind of a program as

how to proceed and to secure the best results. Various methods may be employed to meet the needs of the different communities. Then again the program will be determined by the question whether the survey is to cover the larger interests of the community life or an attempt to deal specifically with some distinctive social problem. It is essential that each local church make a beginning to carry out a definite program of social service. Begin by making up a Constituency Roll of every family and individual for whom the Church has a religious responsibility. This program intelligently carried out should lead to an active interest in other forms of social service. The several books and pamphlets given in the Bibliography will serve as guides and suggestive helps in making up a program that will relate the Church effectively to human need.

The social survey is not an end, but a means for developing and improving community life. A few of the many direct results following the social diagnoses should be mentioned:

The social survey becomes an educational measure. The facts and information gathered and made public through the press, the lecture platform and by means of maps and charts and graphic symbols, will have a tendency to enlarge the individual and community ideals. The whole community will have some of the facts brought home to them in such a manner as to give them a new social vision and a deeper insight into human relations. In some cases the social survey has marked a civic rebirth.

The social survey enables the Church to formulate a more intelligent, constructive program as a guide to united action and practical usefulness. The knowledge gained should be translated into social service. The outstanding facts and material gathered, analyzed, or-

ganized and interpreted, will show the basic principles of human relations and prepare the way for the adoption of certain policies that will improve the social conditions and help to meet the every-day issues of the community life. Unless the Church understands the current problems and living conditions about it, all practical methods of procedure to permeate the community life with the ideals, spirit, and purpose of Christ become inadequately organized and correlated. A study of local conditions reveals the size and nature of the task and furnishes a reliable basis for outlining an adequate program for social betterment and the discovery of plans and methods for effective action to meet a particular need.

The social survey tends to arouse and stimulate the community conscience. The facts and information properly revealed and interpreted will naturally bring a deeper consciousness of community responsibility for promoting the welfare of all its citizens. The dominant sense of duty will assert itself and prompt to helpful service. An intimate and first-hand knowledge of social facts and community events tends to awaken the conscience and religious impulses which, if brought under the guidance of reason and experience, will make for breadth and efficiency in the outlook of the Church to Christianize the social order.

The social survey helps to secure the coöperation of citizens from the viewpoint of service. A profound sense of unity in the community will lead to united action. A plan of work on the community basis appeals to men of intelligence and is likely to lead to concerted action. If the Church is to present a united front against organized evil and help to solve some of the social problems in the community, it must have accurate information and, as far as possible, coördinate all social

agencies along related lines. If the Church adopts efficient methods to win, gradually there will be manifested a growing confidence in systematic and organized methods of welfare work and, at the same time, coöperation and concerted action will be greatly stimulated. A finer spirit of enterprise and service will come with experience and the advance of the work of the community welfare. Shelby M. Harrison, speaking from a large experience, says: —

"The survey, by dealing with many subjects, affords a rallying center as well as the so-called psychological moment, for arousing the whole community to organized coöperative, and, therefore, more forceful action — often along the very lines where intermittent, unrelated efforts had previously been made without result. Thus the survey through the authority and the authenticity of its facts not only educates the whole community but through its uniting of interests promotes coöperative community action, believing that we have yet touched only the remote fringes of the latent power of the community for good when aroused to think in terms of the whole and to act as an organized unit."

The social survey is likely to secure continuity of social service. A definite program of action, stated and outlined, will have a tendency to enlist men and women for a steady life-time task. The information gathered and the social outlook upon community affairs and the deeds accomplished will be a constant source of inspiration and a stimulus to renewed endeavor. Along with all these advantages, the social survey will prepare the way for the wise leaders in social affairs to multiply many fold the influences for community welfare. The social survey will suggest the advisability and necessity of an organized effort to profit by the results obtained.

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CHAPTER V

THE CHURCH AND ORGANIZED CHRISTIANITY

The tremendous social and moral issues of the hour show the need of creating a new idea regarding the organized life of the Church. The Church that will have the largest measure of influence and moral energy in the future will be well organized and militant in spirit and practice. It will be on a war basis. Its membership will no longer seek an easy going Christian life, but will cheerfully submit to discipline and training with the view of doing team work in the warfare against social evils as well as to initiate and carry forward constructive measures for the upbuilding of the Kingdom. The morale of the Church must be found in discipline and obedience to the will of God which implies coöperation with God in love and service. If the Church is to be recreated it must break away from many of its traditions, formalities, and false notions and be prepared to face present day problems with a conscious purpose and sustained effort to carry forward the work begun by the Master. Loyalty to Christ henceforth means social discipline and the bending of the back to meet the responsibility of social reconstruction after the divine ideal.

The question of organization centers chiefly about the idea of efficiency. The value of associated effort in the field of Christian service is to make the divine dynamic more effective in the communal life of to-day. Nothing is more irresistible than an organized body of

determined Christians supported by a high purpose and a well-considered policy of work along moral and spiritual lines of service. One Christian alone and single handed may accomplish comparatively little against social wrongs, but when united with others of like mind and purpose, the individual effort is multiplied many fold. The united efforts and correlated plans of a Christian army under a centralized leadership introduce a new and powerful force with which to secure results. The collective will of the Church set on social righteousness is unconquerable.

The definite task of the Church is to appeal to the heroic element in Christian men and women and to teach them to associate themselves together and to marshal their energies to work for the Royal Rule of God on earth. The Church with its millions of adherents is a vast army; but it is wasting much of its power for service because it does not present a united front and a chivalrous self-sacrifice of non-essentials for the more abundant life of growth and service. The sluggards and the slaves to social customs and self-indulgence within the Church must change their attitude if they are to gain a broader vision and a larger freedom for Christian service. The Church is calling for heroic men and women who are driven by an impelling power and passion into sacrificial service and who are willing to form a comradeship of service whether it means to face the hardships of trench life and go " over the top " to destroy some outstanding social wrong, or to endure patiently and faithfully the more humble routine duties of daily life.

The first step in social discipline is for the minister of each local church to study the forces available and then determine the kind and number of organizations suited to the specific tasks confronting the Church itself,

as well as those of the community. The primal object should be to make the local church a means of service to the individual members and to the collective life of the people. Each local church becomes a unit of power when it has wisdom and life enough to inspire and to direct its membership into group activities where team work counts the most for its upbuilding. The organized workable groups of the various societies within the local church will secure greater efficiency and avoid friction and waste when they work together and coördinate their specific activities. Each organization should have a definite purpose and a good reason and justification for its existence apart from itself. Its existence should count for actual service done in order to meet some real need or to serve some Christian purpose in the church or community life; otherwise it forfeits its right to encouragement and support.

The minister who is swayed by the conviction that the members of his church should be mobilized, trained and disciplined to work unitedly as a strong army to do effective service for the Kingdom, will study to be resourceful and avail himself of helpful and suggestive methods of organization from many sources. He will study how to meet the peculiar needs of the young people in and around the church through the well-organized Sunday School, or through some organization adapted to young people. The live, helpful minister will plan to have other forms of organized groups of adults that will contribute to meeting some outstanding and specific need of the adult membership and constituency. The Men's Bible Class, the Brotherhoods, and Men's Clubs, aim to employ methods to utilize the forces and energies of the Church to achieve results. Each organized group-life within the Church that seeks to know and do things worth while will find open doors

of opportunity for service in many directions. The power of the group-life is in doing team work. The spirit and function of each group of workers is more important than the form it takes.

Jesus understood the power and effectiveness of organization. He first recognized some human need and then proceeded to meet it. By his orderly arrangement of grouping the multitude into companies of fifty, he was able to satisfy the common hunger. His central authority gave direction and effectiveness to the efforts of the disciples to meet human wants. Jesus is looking on the multitude to-day with the same compassion as in other days. Nothing but the spirit of unity and service will meet his expectation. The obvious lesson of the Great Teacher was to organize the multitude on the basis of groups and social units and so subdivide the work that no man, woman or child would suffer want or lack a helping hand in time of need. One of the chief reasons for the wide-spread influence of the Wesleyan movement was the well-organized Methodist class-meeting, which became a unit of great spiritual power. The Church that would apply the saving gospel to human need should organize on the social unit plan of reaching the multitude. The modern Christian disciples, standing alone, are bewildered as they face social conditions and problems, but when united, organized and directed with intelligence and persistency, many of the difficulties vanish and common ends are achieved. An organized, militant and aggressive Church will stir men's hearts and arouse enthusiasm to translate into deeds their faith in a living God, who seeks to redeem and glorify the life of the human race. The pivotal point in the local church organization is to carry forward the work begun by the Master. The Christ spirit should be the motive power back of

all organization and effort. The ministry of Jesus was characterized by three distinct lines of service. His work of *saving, teaching* and *healing* blended into a unique and balanced ministry. (1) He first sought to evangelize the people. He revealed and interpreted the idea of the fatherhood of God and invited all to the privileges of spiritual fellowship with God. (2) The next step was to train his chosen followers to become teachers and leaders of men. The training of the twelve disciples and the instruction given to the seventy who were sent forth to preach the gospel engaged his attention. (3) Finally his ministry of healing was also one of the most touching incidents of his mission. His sympathetic interest in human suffering and his work of relief and welfare appear to have occupied the major portion of his active ministry.

The local church should aim to organize and standardize its program in the field of opportunity for service. The spiritual motive should undergird the organized machinery of the Church. The fundamental principle in any organized effort is to meet the demands of human instincts, human need and human aspirations in the complex life of men. Each local church should aim to have the principles and spirit of Jesus prevail in the affairs of the community. The ideals of the Kingdom should be localized and actualized in the community. The local church organization may cover the field by having a committee on Evangelism, a committee on Religious Education and Training and a committee on Public Health. These three committees coöperating with the living Christ, should be responsible for their separate fields of service. They can appoint subcommittees to deal with special aspects of the work of each group as indicated by the italicized subdivisions, and thus meet the demands of a large member-

ship. Generally speaking, committees composed of three active members will accomplish more than a larger number. Jesus chose Peter, James and John as a special group for a special work. The essential task is to have a responsible committee to see that the work is done. The members of the local committees should realize that they are co-workers with God to actualize the Kingdom in the community life. The nature of the task suggests the following groupings with some suggestive hints as to fields of service open to the committees.

PROGRAM FOR CHRISTIAN SERVICE

I. Committee on Evangelism

(a) *Individual Evangelism* — Relate individual Evangelism to the all the year program. Every Church its own evangelist. Develop a Christ-like passion for people. Seek out the people on the fringe of the church life. Make up a constituency roll. Prepare a card catalogue of those open to appeal. Enlist Sunday School teachers to study and apply wise methods to reach the youth. Develop neighborliness and remove suspicions. Prepare the way for approach and get decisions. Hold neighborhood prayer meetings. Have a personal workers' class to study methods of approach and how to get decisions. Have "fellowship day" in the Sunday School to realize and acknowledge fellowship with Christ and his Church in a common life and purpose.

(b) *Stewardship* — The evangelizing of the world depends upon the recognition of stewardship. Circulate books and literature setting forth the aim and nature of the stewardship movement. Help to prepare the Church for its financial program for the Current Expenses and Benevolences of the Church.

(c) *Social Evangelism* — Develop a civic ideal and a community consciousness. Institute an aggressive promulgation of the social gospel. Direct and relate the activities of the Church for the redemption of the community. Promote constructive program and public

morals. Fight organized forms of evil. Work to secure good laws and their enforcement. Conserve wholesome amusements. Have censored picture shows. Promote industrial evangelism by studying local industrial conditions regarding adequate wages, hours of work, unemployment, and housing. Promote reform movements that aim at international justice and good will.

II. Committee on Religious Education and Training

(a) *Sunday School* — Give the youth clear conceptions of the religious life and their relation to God as Father. Enlist the parents, officers and teachers to study religious psychology and pedagogy in order to apply wise methods to secure a personal decision for Christ and life service of those under their care. Coöperate with other churches and agencies to give religious instruction to every child, young man and woman in the community. Show the people how to relate their personal religion in terms of moral and social leadership. Generate the social-service spirit. Have a class in training for Christian service with the specific aim to reach every boy and girl in the neighborhood, town or city. Direct the young in their training so that after leaving the High School, Academy and College, they may be helpful in church work. There is nothing so prolific as investment of life for life. Educate men and women regarding sex relationship and parenthood.

(b) *Home and Foreign Missions* — "Go teach all nations" is fundamental to saving the world. Awaken interest in the missions by means of study classes, literature, lectures, stereopticon views and prayer meetings. Show the world-wide program and the privilege of sharing in the work with Christ.

III. Committee on Public Health

(a) *Social Health* — Urge responsibility for community health. Social health is vital to efficiency. Emphasize preventive and sanitary measures. Study water supply, sanitation, occupational disease, child labor, and all forms of community life that may cause sickness and disease. Coöperate with the federal, state and municipal boards of health. Have their experts lecture on some outstanding health danger to the com-

munity. Circulate bulletins and free literature. Inform the people regarding hospitals and clinics. Have local doctors lecture on public health topics. Have the local boards of health hold a monthly Sunday-evening meeting to teach the people how to prevent disease.

(b) *Public and Private Relief* — Coöperate with public officials and charitable organizations to care for special cases of those diseased, defectives in mind and body, and dependents, so that no one will be undernourished or exposed to conditions that undermine health and make them victims of infectious or contagious diseases.

(c) *Recreation and Play* have to do with public health. Encourage constructive recreational programs in the community. Employ a physical director of playground and gymnasium for the whole neighborhood or community. Have dramatic plays. Develop a buoyant, happy life. Look to the future for a strong race.

It goes without saying that the minister is the natural leader and keyman to help direct and stimulate the group leaders. He must be interested personally and in touch with the specific work of each organized group. The discovery and training of leaders is a vital part of the church work. The minister who emphasizes this work will multiply his influence for good many fold. There are many young men and women in local churches who would make good leaders and who are only waiting for some one to guide them where they have a chance to work in a field worthy of their powers. To the leaders should be entrusted the responsibility of making a success of the work in hand. This responsibility will tend to develop the leaders and to strengthen those who follow. The Church undergirded by local leaders will help make the collective voice of the membership an educational and constructive force of supreme spiritual value in the community life. One of the group leaders should have a Sunday-evening service at least once a month and be given the opportunity to

inform the people of the results of the work assigned and to set forth the opportunities for all the membership to participate in helpfulness. The leaders are expected to coördinate their work with all the activities of the Church. An occasional week-night meeting, with a church supper, of all the workers and leaders of the various committees should be held in order to coördinate the separate work of each and to inspire and sustain the enthusiasm by means of a coherent view of the entire church work.

No one should be discouraged with the efforts put forth in the direction of organization. It requires wisdom, patience and time to organize an efficient army. Joshua and Caleb were statesmen of the Kingdom and knew how to organize men for efficient service. They had brought in a favorable minority report, but were still unable to induce the Israelites to take a short cut into Palestine. In the face of apparent defeat, they were not discouraged but took a long look ahead. They began to mobilize and drill an army of young men under twenty years of age who some day would execute the divine plan. Their forty-year vision was rewarded by their leading the victorious army into the land of promise.

The social unit plan of organization will enable the Church to get a clear idea of the common needs of the community life and the best methods of coöperating and formulating plans to meet in the most efficient manner the needs disclosed. In like manner groups of churches should divide and subdivide the large towns and cities into wards, blocks, neighborhoods and districts, and endeavor to reach every one in need, and every non church-goer. One very successful church has employed a social secretary of intelligence and tact who in addition to other duties, the pastor writes,

" arranges in the different districts in the city, neighborhood socials, which take the form of informal afternoon teas, at which the women of the Church and congregation meet, talk over things, renew old acquaintances and form new ones. The social secretary in addition to arranging for these parties, planning the program, etc., is present at each one and gets in touch with the people, makes mental note of complaints to be reported to the pastor so that faults may be corrected and misunderstandings straightened out. She likewise takes names of newcomers in the district, new babies for the Cradle Roll, sick members who need pastoral attention, and in the course of conversation has opportunities to smooth out many wrinkles and of paving the way for a better understanding of some of the difficulties in the way of a pastor's being in all places at the same time. These socials have created a whole new class of workers, and each woman feels that she is in personal touch with, and has a working interest in, the Church." This is only one of the suggestive methods of making the church life beat and throb with a desire to contribute to building up the community in the spirit of helpfulness and good will. The faith and interest which Christian people once felt in the realities of another world, should be more and more transferred to the realities of this world. The Church must be defined to the community in the light of its purpose of mutual service. Helpfulness to one's neighbor is central to the very life of the Church. Each follower of Christ should become a self-forgetful servant of mankind. The best way to realize this ideal is through the coöperative effort of Christians.

The next step is to bring home the fact that the Church is the organized means to carry on a militant and aggressive campaign to demonstrate the potency

and value of the Christian religion in the social life of to-day. The collective ideal of the Kingdom demands the collective action of Christians for its realization. One of the hopeful signs of promise for social betterment is that the Church is coming to realize that the Christian life gains in sincerity, breadth and power in proportion as it unites and organizes with neighboring churches to carry out some wise and thoughtful plan to save the organic and collective life of the community. A large part of the work of the local church is to relate itself to the neighborhood and to the larger life of the community and the state and the nation. If the teachings of Jesus are to become regnant in the social order, they must find expression in the unity and fellowship of Christians based on ethical and spiritual relations and be made a living reality in the common affairs of life. The organized unity of Christians joined with consecration and patience is a sign of unconquerable strength in the warfare for social justice and social uplift.

Each local church is a part of a corporate entity. Through the Inter-Church World Movement, and the collective action of Christians, a new and powerful social force can be introduced into the work of Christianizing the social order. There are in the United States " 135,000 ministers, priests and rabbis in charge of congregations, who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies such as hospitals and child-caring foundations." If these forces act together and are intelligently directed along lines of social service, there is practically no limit to their influence and efficiency.

One of the most striking illustrations in modern times

of what an organized church in action can do to work social reform is shown in the successful work of the Anti-Saloon League of America. This organization is the medium and joint-agency of practically all denominations throughout the nation to accomplish the specific task of suppressing the saloon. The federated and mobilized churches through the well-organized and able leadership of this agency, have been able to suppress the powerfully entrenched saloon system. The churches came together on a working basis to wage war against the organized saloon and complete its overthrow. The united forces of Christianity have a practical demonstration of the power of the churches to win victories for the moral order of the world. Henceforth the Church federated and mobilized can face all forms of organized evil in full confidence of their speedy overthrow, and thus clear the way for constructive plans for social and spiritual advancement.

The highest social efficiency of the Church is attained better by finding a point of contact with other social agencies and coöperative movements of social reform outside the immediate range of church life, but which rightly come within the range of Christian endeavor. The organized groups within the Church should avoid coming into competition with other like organizations outside the Church having the same or similar objects of activity. Instead of multiplying agencies and working at cross purposes, it is far better for Christian men and women to centralize their forces and unite their efforts to strèngthen the outside organization already in the field and capable of giving competent direction to obtain the social end sought.

The work visible before the Church is to seek closer association and a more sympathetic relation with public institutions and specialized social agencies, in order

to have a larger share in organizations and movements for social uplift. The Church has been altogether too unmindful of many of the mighty currents of modern social movements. The result is that many of the social reformatory forces have drifted away from the control of the Church, and have a non-religious coloring. Inasmuch as Jesus has a plan for each individual and a plan for a perfect social order for the common life, the Church should not narrow its interests and let slip from its grasp realms of service, by refusing to direct and vitalize modern voluntary associations of social endeavor, with which it has no immediate affiliation, but which may contribute largely to the realization of the Kingdom. The Church by virtue of its position, influence and numerical strength, should aim to create and sustain the governing ideals of all social effort. It is the natural leader and inspirer of social movements and charities. The Church does not step aside from its proper sphere by aiming to direct and supervise a definite program of moral service to the community. The Church by striving to help the poor and to secure better housing conditions, and better industrial relations, as well as to mitigate the evils of intemperance, disease and social wrongs, is doing a splendid work for the Kingdom. It should associate and coördinate social agencies and encourage and train men to take an active part in all controlling and uplifting effort to serve the community. If reasonable care is exercised, the church organizations will become inspirational rather than perfunctory and make possible the carrying out of many of the practical plans and suggestions set forth. Success along this line involves the wisdom of the Church stressing the vital need of trained leadership.

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CHAPTER VI

THE CHURCH AND SOCIAL LEADERSHIP

The community survey outlined opens up a widening field of social responsibilities and privileges. The paramount question is how to secure the intelligent sympathy, coöperation and support of level-headed men and women to adopt methods for utilizing the information obtained. This delicate and essential work requires the wisest and most skillful leadership in order to conserve, sustain and guide all efforts to actualize the Kingdom of God among men. One of the vital and important problems that confronts the Church to-day is how to relate personal religion to moral leadership in social terms. It is a question of how to enlist and to train men with average capacity and intelligence to enter the doors of opportunity and carry out the program of the gospel to meet immediate social needs, and thus to hasten the spiritual conquest of the world. The will of the Church does not lack devotion so much as it lacks rational guidance in service. The highest interests of society are involved in the question of competent and trustworthy leadership.

The method of a kind Providence in dealing with mankind is to choose one nation or one individual to bless the many. Men endowed with great capacities are selected to communicate some powerful new impulse to the race. God selects a particular man for a particular service. He selects Abraham to found a nation. He chooses a Moses to inaugurate one of the greatest

industrial revolutions in the history of the world. He chooses a Paul to bear the divine message to the Gentile world. In modern times He summons leaders who, with tender pity and a throbbing passion for humanity, are entering every door of opportunity for service.

> "God sends His teachers into every age,
> To every clime and every race of men,
> With revelation fitted to their growth
> And shape of mind."

The method of placing leaders of high and lofty mold in the forefront of social reforms to help shape human thought and destiny is a recognition of the principle that the most efficient service is rendered by specializing. To each one, however humble or hedged about, is given a special endowment which implies fitness for a special service. Each individual may enrich society by a personal contribution of ideas or influences to make the world's burdens lighter, faith surer, and joy fuller. The great variety of talents and duties involved in Christian service enables each one to become a specialist and a leader in his or her chosen field of labor.

Correlated with this truth is the fact that most men have a strong desire and a natural instinct to follow worthy leadership. Many are in search of light and truth, and are ready to follow whenever there is a leader who really leads. Comparatively few men see beyond their daily duties, or get such a broad, comprehensive view of life that it will be sufficiently inspiring to execute some definite plan of work. Those who seek for the fullest expression of life desire to come under the influence and leadership of the best minds and noblest characters. Men were never more alert and responsive than at present to find the best expert leadership,

whether it comes from the press, the platform, the pulpit, or from any source whatsoever. The people are ready to respond to the command of leaders who without a pessimistic wail are able to grapple successfully with vital modern social problems.

It is well to remind ourselves of some of the important qualities and characteristics that should equip leaders for social evangelism and social welfare movements.

Social leadership involves a social vision. The influence of men is measured in no small degree by their broad, clear vision and practical efficiency. A true leader is a prophet in that he foresees and foretells. Other things being equal, a vision to see farther than others gives strength and influence to leadership. Jesus weeping over Jerusalem reveals an intensity of feeling that grew out of his clear vision of the city's needs and opportunities. The good Samaritan had a vision of duty and privilege which the priests and the Levite failed to see. Elijah could see horses and chariots which Elisha did not see. William Carey sitting at his bench stitching shoes got a vision and went forth into mission fields to do valiant service for the Kingdom and to enlist others in the work. John Wesley was stirred to his depths by a vision of the social and religious conditions of his time and he became resourceful enough with social ideals and methods to work a reform the power and influence of which have circled the globe. Livingstone through all the years spent in Africa, kept before him the vision of the time when every valley and hilltop should be dotted with school houses and churches. Most men crave the vision of a larger hope, a broader plan and a nobler purpose. The leader with a social point of view, who can give them a spiritual interpretation of the world and a revelation of their bet-

ter nature, is certain to have a large following. Many, who should be strong leaders, forestall their efforts and influence for the largest service in the Kingdom by limiting their vision and efforts to their small parish or to some provincial sphere. They make their maps from the viewpoint of the foot-hills. The demand to-day is for leaders who are capable of thinking not only in terms of parishes, towns, cities, states, and nations, but in terms of world-wide thought and interests. The world is calling for statesmen of the Kingdom who have a broad, comprehensive vision and forward-looking plans to match the social aspirations deep in the heart of mankind.

Furthermore, the leader should have a clear comprehension and conviction as to the importance of the social task of the Church. The stronghold and safeguard of the leader is to understand and believe in his work. He must be a living illustration of the message of truth which he seeks to enforce and establish. He cannot give what he does not have. He must not only possess the truth but the truth must possess him. Like his divine Leader he must feel that he is chosen, consecrated, and inspired for his work and can say with Jesus, at the opening of his ministry, "The spirit of the Lord is upon me"; "He hath ANOINTED me"; "He hath SENT ME." This fact enabled him "to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised." No one need marvel that with such a spirit and such a social message that "All bear him witness and wondered at the gracious words that proceeded out of his mouth." The obvious lesson is that vital relation with God supplies the motive for the most effective social service. The call to Christian leadership rests upon the intelligent conviction that life

counts for the most in any particular work that opens up a field of service adapted to the individual ability and native endowments.

A shallow man is never swayed by strong abiding convictions. When truth finds lodgment in the depths of consciousness and becomes an inward force a man is prepared to do heroic service and to reënforce the consciousness of right in others. He inspires courage, self-reliance and independence and soon develops a sympathy that passes on to love. His message stirs men's inertia and contributes to the progressive and aggressive element in life known as heroism. The people cheerfully espouse the cause of such a leader with all the earnestness of personal discovery and regard.

Among the qualities of the successful leader are those of hopefulness and cheerfulness. The leader who would escape becoming morose and servile under the burden of his mission, should aim to be cheerful and hopeful in the midst of discouragement and trials of every kind. If these qualities are not a natural possession they should be acquired and cultivated, the same as other Christian graces. Jesus' words, " My joy I give unto you," is the heritage of every Christian. The world needs men of high-minded cheerfulness and buoyant hopefulness. It is this spirit that gives elasticity to work. A cheerful and hopeful disposition is contagious, and will carry victory where many prophesy defeat. More people are failing to make a success of life through want of cheerfulness and hopefulness than from any other cause. Discouragement is the enemy of all reform, and a barrier to all progress.

The multitude followed the greatest Leader of men gladly because he came to preach glad tidings of great joy, and to give a more abundant life. He promised a hundred-fold in this life as well as the life to come.

The whole gospel scheme of the world's redemption is optimistic. No one can utter the Lord's Prayer understandingly without a broadened spiritual vision and an increased motive for larger service. Through the biographies of the world's greatest leaders there runs a vein of cheerfulness, and even of exultation, awakened by the vision of the good time that was to come. The apostle Paul exhorted his followers "to rejoice, and again I say, rejoice." Luther was a man of jovial spirits. Wesley possessed wit and repartee to a remarkable degree, and the stories of Abraham Lincoln show a profound sense of the humorous. Those who would become capable leaders of men must have an undercurrent of joy in their tasks and realize in their experience the scriptural statement that "the joy of the Lord is your strength."

The importance of personal equipment only emphasizes the high type of leadership demanded for social evangelism and social reconstruction. Clear spiritual convictions, a broad social vision and joyful, self-giving service, combine to form a leader of rare excellence. The call to young men and women to life-service for Christ at home and abroad was never more imperative. The demands and qualifications for Christian leadership are great and exacting, but no one should be disheartened as he faces the task. Moses hesitated to become the leader of the Children of Israel. The apostles felt their unworthiness to become leaders. Most men have their limitations and shrink from leadership until moved by a strong conviction of duty, but duty performed brings its own reward. The essential point for each Christian is to begin and use the latent talents already possessed, and the increased growth through experience as a leader will come as a surprise to many. The self-discipline and experience will prepare the way to

train others so they may become associates and helpers of the minister and share with him the privileges and responsibilities of service.

The question of social leadership centers about the modern pulpit as the natural channel through which the social, moral and spiritual life expresses itself. Leadership begins naturally with the minister. It is generally admitted that aside from the indispensable presence of the Holy Spirit a ministry depends on a suitable training for power and efficiency. Hence the need of renewed emphasis being given to discover and to enlist young men in our homes, schools and colleges with keen minds and consecrated purposes to study for Christian service in the Church. The present opportunities for the Christian minister in the way of inspiring leadership and social service were never equaled in any period of the history of the Church. The task of social reconstruction demands men gifted and reënforced by careful and thorough training. An open mind, a scientific spirit and clear thinking are prerequisites for the highest service. The minister is building for the future that is to be, as well as for the present. He should aim to take into his work qualification adequate to the demands of the situation.

No young man should think of entering the ministry unless he plans to avail himself of the best training which the institutions of the Church afford. Men qualified to be spiritual guides and social leaders in the Church must have sufficient heart-power and brain-power to command the attention and respect of all classes. The Church is summoned to the high vocation of training the ministry of this country for effective and successful work through giving more adequate encouragement and support to the Schools of Theology. These schools are the West Point agencies of the

Church to train men to become competent leaders of the aggressive forces of Christianity. The success or failure of the Church largely depends on the minister as initiator, organizer and teacher.

The minister should have a comprehensive vision of social affairs. He is in a large sense the guardian of the moral and spiritual issues involved in the solution of the vital social problems about the Church. He should be alert to study and understand them. He should speak out of the full knowledge of social conditions. He should be familiar with the philosophy of history, the organic nature of society, and the underlying principles of social movements. He should study, in the light of the most scientific methods, contemporary social forces, organizations and conditions so that his outlook and insight into the meaning and direction of the vital social problems of the day will enable him to outline the scope of the work to be done and the remedy to be applied. If the Church is to be the saving salt, the light to guide and the leaven to transform this world, the minister must study the modern social problems and teach the people the correlative duties growing out of them. The results of the study will furnish a new standpoint for interpreting social relations and responsibilities vital to the growth of the Kingdom.

The discovery and training of lay leaders for special committee work and life service is a vital part of the Church's task. Other things being equal the pastor who studies and applies wise methods of organization within his church and coördinates the specific activities of each group of workers, will multiply his influence for good many fold. He will have laymen who will not only relieve him of many minor duties, but will carry forward the work when the minister is sick or absent. The minister should be a social engineer to train and guide

others to coöperate in effective Christian service. The minister who attempts to carry all the burdens of the Church, sooner or later is doomed to disappointment and failure. If he has no available leaders in sight, he should aim to secure new material and let the fire of enthusiasm of the young converts awaken a new life in the Church.

The minister signally fails if he centers the leadership in himself alone. Leadership should be developed within the church life. It requires insight, wisdom and patience to discover the capacities, aptitudes and potential possibilities of leadership among the members of the Church and assign them to positions of trust where their powers of service may be recognized and developed. The large number of young men who enlisted and trained to become army officers and leaders in the fight to make the world safe for democracy, shows that much of the latent talent in community life has not been set to work. One of the privileges of the minister is to cultivate the power to enlist and to train men for leadership in the army of the Lord. He should discover and awaken in Christian men and women a red hot fervor to work at some definite task for the realization of the divine social ideal. By this means he will help to inspire hope and courage in those who fail to see the relation of their common daily tasks to the incoming of the Kingdom. In one of the city churches a young lawyer, timid and hesitating, handed in his church letter without any thought of being identified in such a way as to be of special service in church work. The wise and prudent pastor with a social vision labored long and patiently with the young man to induce him to take up the definite task of teaching a small class of boys in the Sunday School. After consenting, the class grew in numbers and the young man discovered his tal-

ent and now for years has been a superintendent of a Sunday School numbering more than twelve hundred.

The legitimate sphere of leadership of the modern pulpit is best shown in coördinating and directing the various social forces of the community to accomplish some distinctive work. The Christian minister who has a large social vision and practical efficiency is peculiarly qualified to be a personal force in the community life. Nothing human is alien to him. His social experience has been wrought out in the school of life. He is equipped for social service by coming face to face with the reality of social problems about him. He is confronted in his daily work with the appeals of human need, and the call for human sympathy, kindness and charity. His sense of the spiritual meaning of life gives him a working theory of the brotherhood of man. The resources of his own heart's experience in intimate contact with men, finds expression through modern methods of social ministry. His social discipline prepares him to speak from the standpoint of personal experience and observation. In view of his intimate fellowship with the living, throbbing heart of humanity, he is acquainted with the effects of sin and poverty, and is able to report regarding their spiritual effects, and to urge upon the people the need of coöperation for the correction of social abuses.

The minister who wishes to be a leader makes no claim to expert knowledge on the various phases of the subjects he discusses. Rather he is a specialist in coordination. He is a specialist in gathering the latest opinions and testimonies of experts in their respective fields of work and so coördinates them with other social forces as to contribute to a better understanding of the distinctive social problem demanding public attention and solution. Certain social agencies exist in sim-

ilar relations with coördinate authority and responsibility. The function of each should be understood and made to share in social efforts to remove the hindrance to a larger and purer community life. The defect with many of the efforts of the Church to remedy social abuses is that only one special social agency or method is emphasized and others equally important are overlooked.

The history of reform movements shows that they are brought about through the coördination of certain social factors. The first of these is that of bringing together all the social and moral forces that aim to effect a specific reform. The next social factor is to discern the elements in the social situation and seek a common basis of organization so that all may work in unison and in obedience to plans carefully worked out. The third factor is to arouse an aggressive and alert public opinion to effect the reform. A fourth stage follows when the majority of the right thinking members of society work to have the ethical principles which they advocate embodied through legislative action into laws which will give permanent expression to the ethical convictions of the community. The final step leads on to coöperation with the civil authorities in the enforcing of the existing statutory and federal laws so that the unethical and reactionary members of society will be obliged to obey the laws. These essential social factors and methods of procedure in reform movements may be applied locally, or to the entire commonwealth, or they may assume proportions of national importance. The factors of federation, organization, public sentiment building, legislation and law enforcement taken singly and alone will not bring about social reforms; but they can be coördinated and made to work together to serve the highest social ends.

Whenever there are social wrongs to be righted, there should be some one in the community to adjust, combine and coördinate the social agencies and methods involved, so as to fix responsibility, and to formulate and guide the current opinions that bear upon the solution of any social problem. If there is a gap in the coördination of the social forces, it should be pointed out and a remedy sought. This important task comes within range of the efforts of the modern pulpit. If it is loyal to facts and is prepared to combine and present them with clearness and logical sequence, many of the evils in the moral and social conditions will be exposed and the people led to put forth their most strenuous efforts for social uplift.

The significance of this method may be better understood by concrete cases. The supply of water and the drainage of a town or city have to do with public health and even life itself. Impure water and bad drainage often become the prolific source of sickness, typhoid fever and an increase of the death rate in general. Where such conditions exist and the people have been careless or are indifferent as to an effective remedy, every death occasioned by such tolerance of conditions should concern the pulpit. Where no effort is made by the public to correct the abuses, the pulpit should initiate a work that aims at a remedy. In order to effect a change, the investigation may have to do with the legislative or administrative side of community life; or it may be in connection with the work of a civil engineer or expert chemist. The aim should be to secure the expert opinions in writing of those who are in a position to know the facts, and then to coördinate them in order to show where the responsibility rests for the social ills, and to arouse public opinion for an effective remedy. The minister who is entrenched with facts or ex-

pert testimony and who is able to touch the springs of action so as to lead the people to a remedy for social wrongs, becomes a public benefactor. If the minister who thus works for the suppression of social wrongs fails, the statesman fails and society itself fails.

Some pastors are apprehensive that if they become personally involved in social movements it will detract from their pulpit preparation. On the contrary, the awakening of the community spirit and activity will give the pastor inspiration to preach a balanced gospel. The preacher should jealously guard the morning hours for the close study of his message. The cultivation of the sermonic mood is necessary to make strong, vigorous ministers of the Gospel. The preacher's energies are not dissipated, nor his time frittered away when he wisely and conscientiously sets himself to organize and galvanize the church and community forces to help actualize the Kingdom ideal among men. The Church alive to the religious duty of social service will bring to the pastor a fuller knowledge of human affairs and human needs which should become a valuable asset and a personal inspiration to pulpit efficiency. The social facts gathered and the amount of good done by local leaders will often furnish sermonic material, enrich experience and give inspiration that will be reflected in the pulpit. Experienced pastors who are familiar with the difficulties and opportunities are united in their testimony that the local church well organized to meet personal and social needs within and about it, lightens the work of the pastor so that he need not relax his stress on pulpit preparation. The social awakening of the membership quickens the spiritual life and makes the community spirit a community force for social righteousness and Christian character which is the objective of pulpit effort. The progressive min-

ister who wishes to keep abreast of social conditions as they change will work cheerfully to become a leader of leaders within the sphere of his influence.

The Church with a clear conception of local conditions and an organized body of earnest Christians under capable leadership, will be better equipped to face the solution of community problems in such a manner as to bring the reality of the Christ life nearer to human need and human relations.

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CHAPTER VII

THE CHURCH AND THE ECONOMIC LIFE

Among the outstanding social problems that should have the major emphasis in the activities of the Church are those of modern industry, public health, religious education, sex relationship and social economy. The first stress falls naturally on the economic life. Man has been endowed with the ability to contribute by his toil, skill and foresight towards satisfying the fundamental physical needs and instincts of his nature. The evident purpose of a kind Providence is that each member of the human family should through industry and wise distribution receive enough economic goods to supply the physical necessities and comforts of a well-ordered life. During the evolution of the modern industrial system, various groups of men have been able so to control and utilize national resources and industrial forces as to lead to glaring economic inequalities and a maladjustment of industrial relations.

The outcome of these conditions reveals the fact that the divine thought for man's physical necessities has not been realized in the practical issues of life. A large class of industrious people lack sufficient food, clothing and shelter to maintain a decent and wholesome existence. Their bodies are undernourished and overstrained in their struggle with want. The tragedy of the situation grows appalling when one considers that a large class of thrifty and industrious people who from lack of sufficient wage and foresight or from sickness or

mishap, are living on the ragged edge of poverty. They are in constant danger of slipping from the narrow border of self-support to that of chronic dependence. Individual cases in every community show how readily poverty becomes the supply-source of pauperism. In the midst of great natural resources and a surplus of material wealth, justice demands a better distribution of food and comforts for those in need. The four million persons in this country living on some form of public relief, besides as many more living in the presence and sting of economic want, reveal a social situation unworthy of a civilized nation. Surely the Christian Church should give this vital problem an increasing and discriminating attention.

The nature and extent of poverty in this country is unknown. Social surveys and accredited studies of living conditions among a large number of our fellow citizens confirm the depressing exhibits of poverty on an extensive scale. The causes of poverty in the sense of a lack of economic sufficiency are varied and numerous. The Church to be of the greatest service in abolishing poverty should direct its chief attention to remove the causes of poverty rather than to deal with its effects. Among the many causes may be mentioned waste, low wages, overwork, unemployment, accident, and sickness. Among the chief factors to be reckoned with are the personal equations, such as inherited or acquired individual defects, personal handicaps of eye, ear, throat or occupational disease; industrial conditions, deficient education and the lack of industry, thrift, foresight and moral capacity. Moreover, some men choose intelligent poverty as the price they pay for higher aims. Artists, authors, inventors, preachers and missionaries often undergo the hardships of poverty for the ideals they cherish. Paul paid the price of

poverty for the leadership of the world. It should be remembered that poverty never robs men of the higher values of life.

Side by side with poverty and want there exists in this nation an adequate supply of virgin soil, natural resources and economic products to meet the reasonable subsistence requirements of every man, woman and child. The wealth of the nation now exceeds two hundred and fifty billions of dollars and the national income annually amounts to more than fifty billion dollars. Among the national assets are four hundred million acres of vacant farm land capable of furnishing five million families with ample land to till and then have a surplus for future generations. The natural resources, inventive genius and the sturdy and industrious character of the population are a guarantee that the increase of wealth and production will keep pace with the growth of the population. The needlessness of poverty is conditioned on the assumption that all the factors in production work together jointly and efficiently to increase in greater proportion a surplus of the necessities of well being in order to meet the rising standards of living and the requirements of the intellectual, æsthetic and spiritual nature of man. All the economic facts lend a tremendous interest to every practical measure that aims at the abolition of poverty.

The Church is challenged to help abolish the conditions which tend to create poverty. The Church as the exponent of right and justice should deal with the fundamental economic and social changes necessary for the well being of every member of society. The task is not impossible. It requires wisdom, sanity and courage to face the forces of self-interest, but the outcome is assured. The dynamic forces of civilization are on the side of justice. The majority of men are fair-minded

and wish to deal justly. The heart of the ethical principles and program of the gospel is one of mutual service. Hence there is no need for the Church to hesitate to put up a counter offensive against many entrenched business codes and industrial abuses growing out of the ethical philosophy of materialism and self-interest. The welfare of the race hinges on the spirit of mutual service and brotherhood to animate industrial activities. The Church, if true to its ideals and opportunities, is bound to effect industrial and social changes that will contribute in no small degree to the abolition of poverty and to the enrichment of life.

The Church has been doing a magnificent work in promoting a better economic life by coöperating in the suppression of all forms of organized vice, such as the saloon, the dope evil, the white slave traffic and prostitution. These evils have been the means of depleting energy and impoverishing their victims. The overthrow of the saloon system in this country means greater efficiency and the saving of billions of dollars to be turned into legitimate trade for the betterment of those who need greater material comforts. The Church, however, is more interested in the constructive measures of economic life than in negative restraint. It aims to destroy the various forms of social vice in order that there may come in a larger social surplus of life. The giving up of the lower aims is the means to open the door to a more abundant life for all classes.

The Church may contribute to the abolition of poverty by stimulating the habit of thrift. The economic life of every community may be enlarged and strengthened by discouraging economic waste and encouraging thrift. Ignorance and waste are the poor man's greatest enemies. The growth of wealth depends chiefly upon industry, productiveness and the habit of saving

on the part of each individual. The habit of thrift is largely influenced by the ability and the inclination to weigh values and to forecast and provide for future needs and desires. The practice of thrift should never lower the standards of worthy living, but rather aim at the increased power of production and an enlarged consumption in order to secure and maintain a higher average of comforts, intelligence and enjoyment. The habit of saving when it does not sink to the level of stinginess and parsimony, is a real virtue. It shows that a person has some realization that money represents the expenditure of life to get it, and to throw it away by dissipation or extravagance is a waste of life and the misuse of opportunity. The creed of the thriftless is expressed in some such a form as in the words of Isaiah (56: 12), "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as to-day and much more abundant." Those who waste their money on drink, dope, tobacco and other harmful things are likely to be dependent in old age. Insurance men tell us that 95 per cent. of men on reaching sixty years of age are dependent either upon their daily earnings or upon charity for their livelihood.

The youth of our day should be taught the value of both sides of a dollar: — how much it cost in life energy to earn it, and how much it will buy. The habit of thrift should be cultivated from early youth. The self-denial involved tends to develop character. The indolent, the shiftless and the spendthrift will never reach the goal of a worthy career in life. One of the encouraging signs of to-day is that a large proportion of the families in this country are accumulating wealth in an unprecedented degree. The mobility of capital through corporate titles of railroads, industrial and other forms

of investment renders a wider diffusion of wealth among all classes of citizens. The wide diffusion of the government Liberty Bonds and the Stamp Saving Certificates and the saving bank deposits witnesses to the fact that the people are awakening to the importance of saving as a means to a larger economic life. These resources, turned through industry, foresight and efficiency into profitable channels, make possible a social and economic condition where few, if any, healthy, industrious and frugal citizens need lack for a reasonable amount of material necessities and comforts for themselves and families. Those living in poverty should frankly accept the fact and set about to improve their condition by self-examination and correcting individual handicaps and by greater diligence and frugality. Intelligently administered, poverty is often the key to better things.

The time has come for the Church to take a deeper and more active interest in helping to satisfy the natural instincts for home-making. "A home for the homeless," or "Every industrial employee a home-owner" are slogans that should be taken up in every community. The idea looms large in the thought of those touched with the vital spirit of brotherhood.

Social action by the Church looking to better economic conditions should aim to help improve the housing conditions. Comparatively few people own their own homes. Many are living in wretched dwellings and in ill-ventilated garrets or sunless cellars. The harmful effects of some of these unwholesome surroundings are seen in the stunted growth of the children and in the low moral tone of some of the inhabitants of the congested districts in the cities. Those reared under these conditions frequently lack the necessities of a healthful existence and the stimulus for a fuller life.

They become a social menace. A nation that permits these conditions to go unchallenged has an uncertain foundation. Home ownership with things requisite for a vigorous and healthy life is one of the greatest assets of a nation's strength and efficiency. The man who owns his own home or farm is likely to become rooted in the soil of the community life and to take a greater interest in schools, churches and civic affairs. Home ownership tends to encourage thrift, gives incentives to labor and regularity to employment.

A decent dwelling where there is quietude and privacy is coming to be regarded as an indispensable auxiliary to clean and wholesome living. The dwelling is the abode where father and mother have their relations sweetened by affection and cemented by reciprocal services. It is where the children are nurtured and safeguarded. Here the spiritual instincts may be so nourished and fed as to give additional zest and sweetness to life. In view of the fact that a settled and wholesome place of abode for the family is interlocked with the prosperity of the Church, every effort to encourage home ownership should be made. Industrial corporations should be made to see the importance of building model dwellings for their employees. It is a good economic policy and insures greater security and contentment among workmen. Likewise the State should make suitable provision to put every citizen in the way of owning an attractive home and help to develop pride in its upkeep.

One of the first steps towards improved economic conditions is a better understanding of the fundamental relations between industrial and social welfare. The Church should point out the ethical necessity of a social and economic adjustment that will tend to a more equitable distribution of wealth and to equalize conditions

so that the joint products of human endeavor may be shared in juster proportions.

It is well to bear in mind that most of those who possess wealth have acquired it in a legal manner. Many have amassed a fortune through some invention or by some valuable service for which society has cheerfully paid. Others owe their fortunes to foresight, industry, wisdom, thrift and to the normal appreciation of values. Consequently it is unwise and unfair to condemn all those who possess wealth as a means of production.

> "'Tis he who labors patiently and well
> At humbler or at higher tasks, or both,
> Whose slow accumulations bless mankind
> With stepping stones of means for progress sure
> And themes for poets or for angels' song."

The primal force in social unrest is not in wealth per se, but in the abuse of franchise privileges, in monopoly and in the display and misuse of the power of wealth in the presence of economic want. Those who control the human instruments of production and distribution have it within their power to help change gradually and effectively the industrial system so that the workmen may have the opportunity of sharing to a larger extent all the social and material blessings of an advancing civilization. Wealth should be regarded as the indispensable means to render labor more effective in production and to increase the average supply of comforts for true and worthy living.

Zeal for industrial reform will speedily evaporate unless sustained by a worthy ideal and a vital principle. A conscious and intelligent approach to find the cause of industrial unrest and discontent demands that we understand better the ends of industrial activity and

the available resources to attain those ends. A rational industrial ideal is that of a socially organized and socially directed industrial system whose chief aim is not material wealth but rather a means to the higher ends of living. The real object of life is not work as a commonplace necessity, but rather as a means to better living. The goal of industrial evolution is the enlargement and enrichment of human life for all with the least expenditure of energy. The central difficulty in modern industry grows out of the conflicting aims and multiplicity of ends. One factor in production makes labor a means for profit, the other factor a means for better living. Capital demands private profit and Labor demands a higher order of life. How to reconcile and unify the conflicting claims of self-interest and mutual service is the core of the industrial problem. There will be no solution until all the factors involved unite in a common purpose of mutual service and social welfare.

The rational ideal for industry which puts mutual service and social well-being above private profit and self-interest is no idle dream but may be worked out in practical life. This ideal theory is the criterion by which industrial standards and policies are to be tested and towards which the industrial energies should be directed. It means the proper functioning of the various factors in industry and the spirit of coöperation between the employer and the employee. The interlaced relationship of all those engaged in the production and distribution of the necessities of life must be bound together by mutual confidence and good will. The clashing currents of human interests must converge and unite in the underlying principle of human solidarity and in a moral purpose radiant with the hope of a universal brotherhood. The appeal is made to men

and women in times of war and peace to give themselves to the common good. The response to life service for others is made cheerfully by thousands who find therein a new joy and satisfaction. The same appeal to employers and employees to give themselves with sacrificial devotion to mutual service and the common good will introduce into the industrial order a new life which will bless and enrich every member of society. The inherent value of this ideal carries with it an attractive and propelling power that will influence the actions of men and guarantee its progressive realization.

The effort to realize the ideal of a coöperative industry based on mutual service and good will must be sustained by invisible and moral resources and aims. The inner cohesive power of this ideal must derive its permanent support and inspiration from him who taught that to give life was to save it and to multiply it one hundred fold. Those who listen and hear the voice of Jesus in human want should champion the cause of those who struggle to satisfy the primary physical needs. Those who would contribute to incorporate this ideal into modern industry must have their hearts keyed to a great task. They should begin by having the ideal stand out clear and sharp in their own minds and then have an unshakable faith in its realization in the practical relations of life. Everybody can make a contribution by illuminating others and pointing out the desirability of the ideal and the spirit of coöperative industry. Prevent as far as possible any misinterpretation of the real spirit of the industrial classes and stress their points of agreement. The employers may take a long step forward towards a new industrial day by making every effort to have labor better paid, better protected, better housed and by introducing wherever possible the coöperative spirit. The wage-earners like-

wise will bring true values and true happiness into human life by distinguishing themselves in loyal service and cultivating team work in the interests of social welfare. The consumer should place the stamp of his approval upon all efforts to coöperate for the common good. The coöperative spirit is gaining headway. If men find joy and satisfaction in starving the body if necessary to complete some invention, or to get color and form upon the canvas, music upon the strings, or to fight for a great cause, surely there are noble souls who will coöperate with their fellows for an industrial order wherein the spirit of good will and distributive justice are the rules of action.

The social creed of the Church stands for the abatement and prevention of poverty. The faithful working out of this program would naturally involve the cooperation of the Church with organized labor in so far as it reflects the ideals and aims and spirit of the gospel. The Church does not stand for any distinct class or separate group of men. It champions the rights of all men irrespective of their condition or circumstance. It has no peculiar and separate meaning to the employee as over against the employer. It aims to express and apply the ethical and spiritual principles of the gospel to all classes and to every phase of human experience.

A fair and impartial judgment regarding the real merits of the labor problem demands that a person guard against prejudice, false impressions and preconceived theories based on surface indications and exaggerated statements. The opposing industrial forces often misunderstand and misinterpret each other. In all fairness let it be said that as a rule the modern employing classes are deeply sympathetic with the oppressed and quite responsive to the appeals for indus-

trial justice as they conceive it. They often fail to have an affirmative industrial policy and to apply constructive measures for the benefit of those in their employ. Likewise the cause of the wage-earners is entitled to an impartial verdict. The interests of the employees center principally in labor organizations that have a nation-wide and international importance. Some conception of the ideals, aims and economic issues involved in the organized labor movement is an elemental necessity if the Church is to have a sympathetic understanding of the merits of the vital issues in dispute between the employers and the employees. The Church should give itself with unhindered power to help allay industrial strife and to promote mutual understanding so that a new industrial day may come in with peace and plenty.

Labor organizations of the best type are grouped more or less about the ideals and fundamental principles of an *industrial democracy*. They work in the belief that the users of the tools of industry will gradually become the owners on a coöperative basis. The skilled and unskilled workmen unite and demand the right of representation and joint action in the conduct of industrial enterprises which bear directly on the conditions under which labor is to be performed. They demand a voice in everything that pertains to their welfare. History and experience show that the wage-earners' hope of escaping economic servitude is by means of their united action to secure results. Wherever the buyer and the seller of the power to labor have not been upon an equal economic footing, the individual wage-earner has found it difficult to obtain a just wage. What the dependent wage-earner is unable to secure for himself alone, he may obtain by the united action of his fellow-craftsmen. Hence the wage-earner regards

labor organizations as standing for the recognition of a suppressed and defeated personality, and serving as one of the pre-conditions for forceful action and self-realization.

The dominant idea of labor organizations is to establish some form of industrial coöperation in which there shall be a mutual sense of justice, responsibility and good will. It is a stride in the direction of the material aspects of the Kingdom of God on earth. It is at this point that organized Christianity may join forces with organized labor and give the form of industrial democracy a deep and enriching content by imparting to it the spirit of brotherhood. An industrial coöperative democracy implies fellowship and brotherhood. Whatever promotes love and brotherhood, encourages coöperative effort. The former is the cause and effect of the latter. A harmonious industrial order can not be conceived without the ethical element based on the spirit of love and good will. The spirit of brotherhood is at the very center of loyal devotion to the interests of all classes. It is the pledge of social solidarity and mutual service. It is opposed to the spirit of a narrow and restricted individualism which has always been a disintegrating influence in society. It is the one hope of a genuine and permanent industrial democracy that will be safe for the wage-earner, the wage-payer and the consumer.

Labor organizations of the better type are developing the *spirit of coöperation and brotherhood.* A common cause and a common interest unite them in a common bond. Their central purpose is to benefit what they consider the oppressed class of manual toilers. They are struggling for economic justice, larger liberties and better conditions of living. They ask for better wages, better tools, better houses and better sanitary

regulations. They teach the inexperienced foreigner the principles of coöperation and the importance of higher standards of living. They work energetically to improve the conditions of women and children who toil. They have established work funds, widow and orphan funds, industrial insurance and other forms of benevolence for their membership and constituency. They repudiate the efforts of some organizations to engender class hatred and distrust of their fellows. They work in the hope that by slowly advancing steps the ethical spirit will become a practical reality in industrial life. Such mottoes as "Fidelity, Justice and Purity," "Benevolence, Sobriety and Industry" express some of their ideals and principles.

Labor organizations have many points of agreement with the Church. The essential principles of brotherhood and coöperation in their different aspects should be recognized and intelligently interpreted in order to overcome any strained relations that may exist between the Church and labor organizations of the better type. Both will lose in strength and influence by holding themselves aloof from fellowship and coöperation. The coordination of their work will hasten the new industrial day wherein equity, justice and brotherhood will reign. Jesus came to establish a Kingdom of Right Relations among men. He expounded the beneficent principle of brotherhood based on the Fatherhood of God. The real essence and moving affection that unites men in a mystic brotherhood springs from a common nature which is derived from a common Father. Fraternal relations that converge and unite in God give a supreme value to every human soul. The spirit of brotherliness and fellowship based upon this fact becomes a society-making force and capable of creating the strongest bonds of social life. It is the one means of extend-

ing the higher feelings of love and care for one's neighbor. With such a spirit there can be no interest of the individual apart from that which is bound up with the mystery of fellowship.

The Christians on the day of Pentecost were so knit together in divine love that a scheme of community life with reciprocal benefits and services was established. This germ of a new type of social life for humanity joined all the members in the most intimate fellowship. They felt the throb of a common life and sought to express a common need and to seek a common good which is the very essence of democracy. Mankind from this time forward took a fresh start. It was the beginning of new impulses and new guarantees of human brotherhood and social uplift. It was the spiritual ideals and life that diffused a purer and loftier social spirit. It has continued for centuries to help leaven society and to create a new impulse of brotherly interest and philanthropy. The lesson derived from the social aspects of the early Church emphasizes the fact that the cohesion of human society and the unity of economic and social interests must be based on personal relations with the living Christ of to-day.

The Church is contributing largely to the fundamental basis of an industrial democracy by promoting the spirit of fraternal relations among all classes of society. The Church can do much more than it has done to broaden the sympathies and to deepen the interest of some of its members in behalf of those who are struggling to improve their economic condition. The aim and genius of the Church is to approach all men with the sincere purpose of persuading them to receive and cherish the mind and spirit of Christ in all their relations with each other. It concentrates interest upon man rather than upon his wrongs and his economic and

social condition. It utters the hope that when men become right with God they will more readily adjust their minor social and economic relations. However, this central purpose of the Church in no wise relieves it of the responsibility to champion the cause of those seeking to improve their economic and social condition.

The wage-earners do not ask for any vague theory of human brotherhood. Their natures cry out for a brotherhood that really is vital and sincere. The Church should remove every barrier within the church life that stands in the way of cordial and friendly relations between all classes. It should make clear its good intentions by planning plain but attractive temples of worship where the humblest may enter and worship without being reminded of their condition. The pew rent system may attract the average comfortable church-goer, but it is in no wise adapted to a class given to handicraft. All artificial arrangements and class distinctions in temples of worship are unwarranted and unchristian. Where the church service is simple, direct and adapted to all classes, a common reverence and worship beget mutual fellowship and good will. Men whose energies have been sapped by hard toil and whose spirits are jaded by the ceaseless grind of the week, need to have their heart hunger satisfied. If the forms of worship have breathed into them a new life of devotion, and if the sermon is spoken with clearness and in terms intelligible to the modern man with his complex relations and pressing economic necessities, there will be enkindled the spirit of devotion, gratitude and fraternity that will bridge the chasm of apathy and separation and leave no room for honest doubt of good will.

Industrial justice is another goal of endeavor on the part of organized labor. The spirit of brotherhood is associated characteristically with a passion for a justice

that will regulate and harmonize all human relations. True and permanent social bonds can not exist in the associated life of men without a willingness on the part of those who would enjoy fellowship and work for social welfare to be first of all just, honest and upright with their fellows. The sovereign ideal of fairness between man and man must become the ruling power for conduct in commercial, industrial and social relation before men will maintain mutual regard, good fellowship and sincere helpfulness for each other. Fraternal social relations are founded on justice. Those who fail to deal square with their neighbors and are unfaithful to private and public trusts manifest an anti-social spirit.

The term industrial justice is used in an accommodating sense to meet the different conceptions of what is justice as applied to each of the four productive factors, capital, rent, management and labor. Manifestly then industrial justice is a relative term to indicate any system of adaptation which leads for the time being to a satisfactory adjustment of the mutual interests of the various factors of industry. The rewards of labor can not be expressed in quantitive terms. They are life, and life has no fixed limits. Moreover, the employer can not always control the industrial situation. He is often the victim of the market and can not do as he would like to do. For these reasons industrial justice when applied to concrete cases must take into consideration the employer, the employee, the consumer and the market conditions. Justice is not a one-sided affair. The wage-earner should give in return for his compensation a just equivalent of service and the employer should share with the workmen the highest average of comfort which the business will justify. Justice demands that both should work for the common welfare.

The wage-earner should have a right to a fair chance

to earn a livelihood and the widest opportunity for physical, intellectual, æsthetic and spiritual expression. The wage-payer has a right to loyal and efficient service in order to conserve capital and to secure more productive power and a higher grade of comfort for a greater number of people. Industrial justice from an economic point of view resolves itself into the joint control of the divisions of labor, and the amicable divisions of the results of industry. The pursuit of selfish interests of either class regardless of society defeats its own ends. Both employer and employee should aim to incarnate justice in the interests of the common weal. Men will become united in fraternal and coöperative relations in proportion to the prevalence of the spirit of equity and fairness.

The Church relates itself to the new industrial era by teaching and practicing the ideals of justice. Jesus came to establish an ethical commonwealth based upon justice and fraternal relations. The pervading spirit of Christianity lifted by successive stages vast multitudes of Roman bondsmen and others to better economic conditions. Throughout economic history may be traced the influence of the Christian teaching relating to the amelioration of labor. The early labor guilds found most encouragement within the society of Christians. These labor guilds were permeated with Christian thought. They cultivated the spirit of fraternity. No one was admitted to their organization "whose moral conduct and honor were not stainless." Only the good and honest were allowed to possess tools. The members were characterized by a religious enthusiasm to become better workmen. Their work "became known for its singularly conscientious, thorough and reverent character. Ornamentation and details labored upon by them in hidden parts of the sacred buildings,

the religious structures erected in forests, wildernesses and remote and inaccessible places, showed the same spirit of conscientiousness and devotion." An inscription uncovered from one of the early churches in Venice reads: "Around this Church let the merchant's weight be true, his contracts just and his judgments without guile." It is a significant fact to-day that wherever Christianity is most strongly entrenched in society, there the labor organizations thrive and grow strong. Through the influence of Christianity the common man has been led to discover and assert his rights and has gained civic and economic self-consciousness which has contributed to the enrichment of all classes of society.

In view of the historical effects of Christianity for the amelioration of the conditions of labor, labor organizations should reciprocate heartily all the efforts of the Church to bring men under the purifying and ennobling influence of the Redeemer of Men. Changing laws and better institutions will not change human nature. No external agency will improve a man's condition apart from his own exertion. Men can not hold on to their sinful life, and at the same time depend upon some external agency to free them from the consequences of sinful practices. Self-denial and self-mastery are the divine law from which none can escape if they would enjoy a life of righteousness, peace and plenty.

The Church and labor organizations have separate functions, but their central aim is to work for social justice and human brotherhood. They should work together. The unit of effort must come through a common ideal and spirit. The prevailing ideals and controlling instincts of the leaders in the Church and in the labor organizations will give tone and temper to the opinions of the mass of people. Hence, there is a

great responsibility resting upon the leaders which should be recognized and appreciated. Labor leaders have much to learn from the Church. They must teach that the enfranchisement of labor is not to come through economic betterment alone, but through ethical and religious agencies. The root cause of many modern industrial evils is found in the egotism and materialism of the individual. It is devoutly hoped that the apparently divergent paths of both the Church and organized labor may eventually converge until they can join hands and hearts under the same divine Leader, and together work for a Kingdom of Right Relations among Men.

The Church can perform a further service by having a well thought out program to realize industrial democracy and by encouraging constructive policies that look to industrial betterment. The industrial training of the young needs special attention and emphasis. Complete and inspiring industrial education should be incorporated in the public educational system. Where vocational training is impracticable, private means and coöperative effort should be enlisted to have the artistic faculty and the industrial skill of the youth well developed. The aim should be to help each one to fit himself for some special task suited to his capacity and thus to elevate the unskilled workman and eventually bring all unskilled industries into the rank of the skilled. The larger life of material comforts and happiness will come by increased productiveness and coöperative effort of every citizen.

Furthermore, the Church should teach the wage-earner how to use his leisure. Workmen engaged in mechanical toil find relief by getting away from the sordid conditions. There should be attractive places accessible to those who wish to develop their intellect and taste. There are agencies of diversion that refine

as well as others that brutalize. Some evoke passions and encourage dissipation, while others improve and reform men. The intense craving for pleasure is too frequently met by the cheap theater and the club rooms. The Church, in many cases, can help determine the character of the diversions through Men's Clubs, social gatherings, lectures and in many ways create opportunities and means to cultivate manual sports as well as to help refine amusements. Every step in this direction will help elevate men and prepare the way for the amelioration of industrial conditions.

Every local church should observe Labor Sunday. The services should be made attractive and inspiring for all workers of brawn and brain. The different groups of workers and the employers should come together on Labor Sunday to help impress upon the community life the meaning and dignity of Labor. The value and significance of the gospel of labor for the physical, social and spiritual welfare of the individual and the community should be presented clearly and impressively so that all the hearers will be stimulated to work more conscientiously and efficiently for the common good and the enrichment of personality.

"This is the gospel of labor, ring it, ye bells of the kirk!
The Lord of Love came down from above, to live with the men who work.
This is the rose that He planted, here in the thorn-curst soil:
Heaven is blest with perfect rest, but the blessing of Earth is toil."

The physical and economic basis of life leads to the further consideration of how the Church can help to conserve the social body for efficient living.

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CHAPTER VIII

THE CHURCH AND THE CONSERVATION OF PUBLIC HEALTH

The conservation of public health is a work of superlative importance. The welfare and happiness of the people demand that every possible safeguard be thrown about the health of the community. To-day we are standing upon the threshold of a new era of preventive medicine which is closely interlocked with the welfare of society. The discoveries of modern sanitary science and preventive medicine are among the great achievements of our civilization.

A knowledge of the germ theory of disease and the experimental research into the causes and cure of disease itself have led to a better understanding of the ways and means to overcome and prevent many diseases that were formerly unchecked. It is reasonable to believe that the present effort to prevent widespread infections will greatly restrict, if not prevent, the high rate of mortality. Thousands of people are annually offered up as a sacrifice to serious epidemics and diseases which are entirely preventable. Such diseases as typhoid, malaria, tuberculosis, and the hookworm are coming under the control of those versed in the laws of modern sanitation and hygiene. Prof. Alvan Davison is authority for the statement that " at least 700,000 of the million and half deaths occurring annually in the United States result from the minute parasitic

plants and animals gaining access to the body. These invisible foes wage a continual warfare against both strong and weak, rich and poor. Civic duty as well as self-preservation demands that, so far as possible, these life destroyers should be shut out of the human system." Dr. Franklin C. Wells, President of the American Examiners' Association of New York, says "70 per cent. of tuberculosis, 30 per cent. of blindness, 80 per cent. of typhoid fever, and 40 per cent. of pneumonia are preventable and due entirely to negligence."

The economic value of health and life is worthy of consideration. One of the largest assets to any community is a healthy citizenship. Public health and sanitation are social values. Disease means physical inefficiency and a loss of potential earnings. The annual loss to the nation on account of preventable diseases and sickness is of great magnitude. Prof. Irving Fisher and other authorities have shown that in the United States approximately 3,000,000 people are constantly sick. If we assume that one-third of these are in the working period of life, with an annual earning capacity of $700, the loss of wages would be an asset of over $500,000,000 in addition to which the cost of medical attendance and nursing must be added. The *Medical Journal* estimates that the yearly loss from typhoid fever is $271,933,888, and the cost of malaria is $694,904,750 more. Tuberculosis inflicts a heavier burden on mankind than any of the various diseases. It is estimated that the value of the lives destroyed by tuberculosis in the United States every year cannot be placed at less than $250,000,000. Eight million dollars is spent annually by cities, counties, and state and private beneficence to carry on a warfare with this scourge.

The economic loss of industry through preventable

accident and occupational diseases, unsanitary conditions and fatigue, is something startling. It is estimated that in this country 35,000 employees are killed every year from preventable accidents and 500,000 more are maimed. "The price of the comforts of our industrial life is the death of one out of every 181 in our population. On the peaceful battlefield of industry every twenty days we lose more lives than we lost in the war with Spain. The mines kill by accident five men out of every thousand they employ." These appalling facts should spur every one to save life and to save health. Our low health ideals are wasteful of energy and earnest purpose. The experiences gained during the war regarding disease and health have awakened a new interest in the need of life-conservation. The medical and hygienic care given our army and navy has helped to safe-guard the soldiers from epidemics and venereal diseases, as well as to improve them physically and morally. The vital statistics and extensive health records of men entering the war are a social asset which should serve as a great stimulus to improve health conditions and to eliminate many diseases that now afflict our population.

The conservation of public health and the prevention of disease is primarily one of the functions of government. Lord Beaconsfield has well said that "public health is the foundation on which rests the happiness of the people and the power of the country; the care of public health is the first duty of the statesman." A new realization of the value of health and of the community needs to prevent disease has called into being various state agencies to conserve public health. Municipal, county and state boards of health are becoming quite general throughout the country. The United States Public Health Service has been established and

gives promise of untold blessings to the people. As yet the various boards of health have not been consolidated and coördinated and brought under the general control of the national government so that the work for health could be standardized and made efficient by health officers as specialists placed in authority to conserve public welfare. However, considerable progress is being made along this line.

Several states have enacted laws for compulsory health insurance, and for compensation in cases of industrial accidents and occupational diseases, which have reduced in no small degree the losses due to preventable sickness. The appointment of inspectors of milk and the examination of food handlers and the exclusion of those found with infectious ailments are steps in the right direction of preventing disease and sickness. Private agencies like the Rockefeller Foundation, and other societies formed to combat communicable diseases and to lower the death rate, reveal the widespread interest and generosity of those who are acquainted with the facts and wish to lessen the diseases that afflict society.

In view of the ignorance regarding personal hygiene and public health, and the consequent inefficiency, mortality, and social loss growing out of preventable diseases, the Church has a special function in helping to meet the social situation. The problem of health is vitally related to the well-being and efficiency of members in the churches at home and increasingly so of those in foreign mission fields. No other agency in the community life is so well adapted to help conserve public health as the 135,000 churches that reach every section of the nation. One of the creeds in the social platform of the Federal Council of Churches of Christ in America is "to safeguard the physical and moral

health of the community." The Church will emphasize its common interest in mankind by helping to raise the health standards and living conditions throughout the world.

The modern crusade of the Church against disease is no new task. The Bible is by no means silent regarding personal hygiene and public health. Moses was a sanitarian. The explicit instructions of the Mosaic law regarding health measures were a conserving influence among the Jews. "The books of the old Testament," says Charles S. MacFarland, "have whole chapters and indeed whole books on the conservation of health. The first four books of the law of Israel constitute the story of the war on disease, a war which was commanded and led by Jehovah and His chosen captains; and to the effectiveness of this warfare is due in no small measure the marvelous permanency of the Jewish race." It is the plain function of the Church to direct its efforts to help remove some of the causes that produce sickness and disease. The medical mission work abundantly demonstrates the fact. It is not necessary to have power to heal by miraculous means, but rather to help create social and sanitary conditions which will prevent the transmission of disease through epidemics, fevers, plagues, and thus mitigate the course of disease, and make for health and strength. The Kingdom of God on earth implies that preventable infectious diseases and much of the ill health and sickness should be banished from society.

The Church should arouse a sense of the religious value and significance of human life and health. The crusade for health should be an expression of reverence for personality. The Church is the spiritual force to conduct men in a militant warfare against the hidden subtle causes of disease and ill health. Christians

should be made to feel the responsibility of caring for their own health; and, likewise, become awakened to the religious aspect of caring for the health of their neighbors and the whole community. The Great Physician spent much of his time in healing diseases. His healing ministry witnesses to the sanctity of health. He gave proof of his Messiahship by healing all manner of diseases. Throughout his career the sick, the blind, the lunatic, and the leper received his touch and felt his power of healing. He sent forth his disciples with specific instructions to heal the sick. The modern Church should aim at nothing less. The modern health crusade movement to be effective must be inspired with a conviction that human life is sacred, and that health is essential to the highest efficiency in social and religious service. Nothing less than the divine passion and motive will arouse the Church to the importance and the sacredness of ministering to the sick and conserving the health of the community life.

Local churches and denominational authorities imbued with the idea of community service and working to the same end should shape their policies to give support to all effort towards furthering public health. The use of means and methods to prevent disease is far better than for the pastor and people to devote so much time, energy, and money to visit the sick, and to care for the orphans in the community. It is wiser and diviner to prevent disease than to heal it; to prevent blindness than to restore sight to the blind. Every citizen and every employer should be made to realize his responsibility to do all within his power to conserve the life and health of his neighbors. To violate the rights of manhood and the sanctities of womanhood by physical neglect is both anti-social and anti-Christian. One of the determining factors of our destiny on the

day of judgment is expressed in the words of Jesus: "I was sick and ye visited me"; or, "sick and in prison and ye visited me not." One of the best methods for the Church to give expression to Christian faith is to awaken a religious passion to banish preventable diseases and sickness, and thus fulfill the law of Christ by bearing one another's burdens.

The local church in any given community will find it desirable to appoint an intelligent and efficient committee on public health. Each member of this committee should have a clear realization of the spiritual nature of the work. Each step in its committee's program should aim to mark the advance of the Kingdom of God in the community life.

One of the first duties of this committee would be to relate itself to committees from other churches working to the same end. Moreover, it should coöperate with all efforts of the local and state public health authorities and nurses to ward off the menace of contagious or infectious diseases and to safe-guard the laws enacted to prevent accidents and occupational and other diseases that are likely to weigh heavily on society. This coöperative effort will go far towards showing that the Church has a brotherly interest in both the morals and health of the industrial workers.

The next step would be to enlist as far as possible the local health boards and other local social organizations to have a survey made to ascertain the health conditions of the community. Among the facts to be brought out, the following have been suggested: the death rate, infant mortality, the local death rate compared with that of neighboring communities, Does the Health Department work to control contagious diseases? Does it educate the community to measures of prevention? Is any part of the community living in unsanitary or con-

gested homes? What are the laws relating to such conditions, and how are they enforced?

It should be the duty of this committee to make known the results of the survey and institute a social service propaganda to awaken local interests and arouse the people to action regarding any local dangers to public health. The committee should enlist the coöperative efforts of the citizens to report unsafe and unhealthy conditions as well as all injuries or exposure so that the proper health authorities can act promptly. The people have a right as well as a duty to demand and to secure health officers and medical inspectors who will visit schools, factories, mines and shops, and report health conditions and enforce legal measures to correct abuses that concern the welfare of the common life. Pure air, pure milk, pure water, and pure food are the common rights of every one in the community. Wherever possible, exhibits of local health conditions and of industrial hygiene and the use of safety devices should be encouraged.

The efficiency of governmental and private agencies to prevent sickness and disease is more or less handicapped for lack of social centers and community clearing-houses to focalize the public and private ministrations on health conservation and to guide and help those who need it most. There is great need of some means to bridge the gulf between the average citizen and the administrative workings of government so as to place its expert services at the disposal of communities and individuals. The local committee on public health may often coöperate with public and private agencies to bring the results of expert work to public attention as a preliminary to self-help in diminishing communicable diseases and conserving health, and every citizen should be made to realize the responsibility of

coöperating. Those who exercise care and self-control can help protect themselves against some of the well-known communicable diseases, such as tuberculosis, typhoid, malaria, and syphilis. One method of dispelling ignorance regarding public health would be to have an occasional Sunday evening service devoted to some vital issue bearing on the health of the community life. This church service should aim to reach as many people in the community as possible. The committee on public health should be given charge of the meeting and read some special papers of general interest prepared for the occasion. State boards of health furnish stereopticon views which may be presented with telling effect.

The committee will do a public service by coöperating with municipal, state, and federal health boards in circulating freely monthly health bulletins and reports. The Boy Scouts and Camp Fire Girls could render valuable service in this task. The dissemination of information bearing on health is certain to be a fruitful means of raising the community health standards and preventing disease. The committee should do well to keep on file for general consultation all bulletins and reports bearing on health, published and circulated freely by state and federal authorities. The *American Journal of Public Health*, reports of the Rockefeller Foundation, International Health Board, the American Health Associations, and special books and pamphlets published by various organizations to promote public health should be found on the shelves of every library. Members of the committee who will take a little time to acquaint themselves with the movements to improve health conditions throughout the world will find their interest in local health conditions growing. They will come to realize something of the significance and honor

of being associated with the Master in helping to bring in the Kingdom.

The propaganda to improve public health conditions will require years of special attention. This signifies no skirmish, but a long siege. Disease has rooted itself into society. To eliminate it from every community will require a well-considered program that will cover some of the immediate conditions confronting the community life. The field of opportunity in this direction will open large to those who wish to do something worth while in social betterment. The brief mention of some of the diseases that should be eliminated from society will help emphasize the importance of the task.

Tuberculosis is the most fatal of all communicable diseases. It attacks various portions of the body, but it prefers the lungs. It spares no country, no age, no occupation and no class of citizens. "In the United States, 150,000 human beings die every year from this disease, and the number of persons sick with it is estimated to be ten times that of those who die. Every third person who dies between the ages of fifteen and sixty dies of tuberculosis. Tuberculosis is caused by the tubercle bacillus, a minute microscopic parasite discovered by Robert Koch in 1882. The tubercle bacillus is a small plant, visible only under the higher powers of the microscope. It grows best at blood temperature, and it multiplies in the interior of the body. Tubercle bacilli reach the outer world chiefly in the sputum of persons suffering with pulmonary tuberculosis, and also in the milk and fæces of tuberculous cows. Everybody is exposed to the danger of taking into his body the germ of tuberculosis, and many people harbor this germ for a long time without knowing it. It is the duty of every one, therefore, to take part in the fight against this common enemy."

Sex education and the proper regulation and prevention of venereal diseases are among the most vital questions of the hour. Venereal diseases are of ancient origin and they are still prevalent among all classes of society. These social and secret diseases entail an unknown amount of sickness and suffering. Through inheritance and other chances of infection, the innocent must suffer with the guilty. Some communities are honeycombed with these diseases, particularly among those of low inhibitions. The time is ripe to bring this public health problem into the limelight and permit free and frank discussion of this important question without offense to modesty. Too long venereal diseases have been a pestilence walking in darkness. The problem is now relieved of moral and social issues and placed on the basis of control of communicable diseases.

For the first time in history the Federal Government through its Public Health Service, sent a message to the churches requesting the ministers of the country to set aside a Health Sunday and to preach a sermon emphasizing the duty of civic cleanliness, both physical and moral, and to inaugurate vigorous measures for combating these social diseases which menace our national vitality and our homes. The ministers are urged to " make the sermon broad and constructive, dwelling on remedial measures, and citing present vicious conditions, if at all, only by way of illustration." This message gives the following authoritative facts in regard to venereal disease: " Before the war, physicians and public health officers knew that gonorrhea was every year causing blindness among infants, countless surgical operations on women, and sterility in both men and women; that syphilis was being transmitted to offspring, causing physical and mental defects, that it was a prolific source of locomotor ataxia, paralysis, paresis or

softening of the brain, insanity, miscarriages, diseases of the heart, blood vessels and other vital organs. The people generally did not know these things and few medical measures were taken. The war opened our eyes."

The government message to the churches suggests that local church committees be organized of citizens representing the community as a whole, to consider remedial and preventive measures for combating prostitution and venereal disease. A permanent committee made up of public-spirited, mature and tactful men and women should adopt and carry out a public health program in coöperation with other agencies in the community. "Such a committee is needed to carry out a continuous progressive campaign which will be permanently in action and of more value, therefore, than the sensational vice campaign which flares up over night and dies out as soon as public interest abates. This committee should make itself thoroughly acquainted with all local conditions and because of its detailed knowledge it will be able to notify authorities when laws are not being enforced, and bring pressure to bear for the passage of new laws when necessary. . . . It is the social responsibility of the communities, of which the churches of every denomination are a part, to continue the work carried on in time of war in order that the world may be made safe not only for democracy, but for posterity."

Inasmuch as venereal diseases are communicable and spread by contact but not necessarily a sex contact, every precaution should be taken to avoid direct or indirect contact with persons infected. Those persons who are infected should seek prompt treatment either by a competent physician or at the free venereal clinics. Those who are careless or willful in the distribution

of these infections should be quarantined and subject to enforced dispensary relief. The ignorant and those who cannot undergo the expense should be provided with free treatment in venereal clinics which are now located in many of our cities. A judicious and systematic distribution of pamphlets suited to the various members of the family and furnished by Federal and State Boards of Health and other agencies, is one means of educating the public regarding the dangers that beset the community life. Let it be remembered, however, that neither a knowledge of the subject nor the fear of infection can be relied upon to work a transformation of individual or social life in sex relations. The Church must combat the disease as far as possible by the use of spiritual weapons. It should aim to encourage normal marriage relations and especially to urge upon each individual purity of thought and consecration of the affectional nature to the highest ends of life.

Malaria is another form of infectious disease that should be eliminated from every community. The depressing effects of this disease on bodily and mental vigor, on personal happiness and community spirit, are well known. It is communicated only by one kind of mosquito which becomes infected by biting a person in whose blood the malaria germs are present. If the malaria mosquito is eliminated the malady will disappear.

Malaria is strictly a community problem. Every community afflicted with the disease should adopt a malaria-control program and deal with the problem on a comprehensive scale. The effort should be a part of a centralized campaign. "Among the measures to be employed are the drainage or oiling of standing water to destroy the mosquito eggs, supervision of screening devices, analysis of blood to detect infection,

administration of quinine, in both curative and protective quantities." The drainage of the land about Crossett, Arkansas, in 1915, later showed a great decrease in malaria. "The number of doctor calls for malaria fell from 600 in October, 1915, to 46 a year later and to 14 in October, 1917." There is no reason why this disease cannot be entirely exterminated in any locality where the people put up a determined fight.

Some communities are handicapped by excessive typhoid death rate due to infected water supply which may sweep a flood of typhoid bacteria into every home in the community. Every year two hundred and fifty thousand human beings in the United States are ill with typhoid fever. The spread of typhoid fever is due chiefly to ignorance and carelessness. The means of preventing a large measure of this contributor to our mortality tables, are ready at hand and easy of application. Typhoid vaccine has been used effectively to banish this disease in our Army and Navy. Each community should provide a safe water and a pure milk supply and insist on the adoption and enforcement of effective health inspection and sanitary provisions. The intelligent effort of citizens acting in coöperation with boards of health and the medical profession can secure the total extinction of typhoid within a few years and relieve many people of the unnecessary pain, suffering and sorrow occasioned by it. Viewed from the lower grounds of economic expediency any means employed for the prevention of typhoid would be a profitable investment.

The Hookworm disease is quite prevalent. It is estimated that two million people in the United States are afflicted with the hookworm disease. "Of two regiments recruited in 1917 from the Gulf States, hookworm infection was found in 54 per cent. of the men in one com-

mand and 32 per cent. of those in the other." Patients suffering from hookworm were twice as likely to fall victims to pneumonia and kindred diseases as were men free from intestinal infection. The hookworm parasites force themselves through the skin and find their way to the intestines. They cannot multiply in the bodies of their victims, but their eggs are excreted and pollute the soil from which infection takes place. By sanitary methods and inexpensive remedies, this disease may soon be entirely eliminated.

Among the many special health problems a few may be mentioned to show how the transmission of infectious diseases through insects, flies and vermin may to a large extent be checked. The bare mention of a few of these pests will suggest others equally dangerous to health. The insidious nature of a common house fly is recognized as a menace to health. The people should be educated as to the peril and urged to coöperate in eliminating their breeding places. The United States Public Health Service as well as various State Boards of Health issue books, pamphlets and monthly bulletins to show how to lower the liability of infectious diseases through the house fly. Another pest is the rodent. It requires constant vigilance in large shipping centers to avoid the Bubonic plague disseminated by rats. Also the people should learn that the eggs of the flea deposited in the spring on the pet dog or pet cat develop in warm weather and soon nestle in carpets, bedding and cracks in the floor where they multiply and become tormentors as well as carriers of epidemics. Other insects and pests might be mentioned to show how important it is to guard every avenue of approach from carriers of infectious diseases.

The Committee on Public Health should coöperate with the local school boards or other governmental agen-

cies to secure the newer educational program looking to the physical and moral upbuilding of the child. Experts estimate that three-fourths of the twenty million school children have some physical defect. The examination of the young men for the Army revealed the fact that 30 per cent. were physically unfit. This is especially true in some rural districts where the health conditions and standards of living are defective. The traditional notion that children raised in the country have better health than those raised in the cities has been proven erroneous. Rural America to become a satisfactory nursery of human life for the nation, must be healthful and attractive. There are many factors contributing to the lowering of the quality of the country stock.

The study of health conditions in the country by a joint committee of experts of the National Council of Education and the Council on Health and Public Instruction of the American Medical Association, shows that the science and art of conserving and improving health and general welfare is not advancing in the country districts as it is among city people. The joint committee has prepared a pamphlet giving the "Minimum Health Requirements of Rural Schools." The Bureau of Education has distributed throughout the country more than 750,000 copies with the view to increase the health efficiency of the schools and through them to exert an influence on the health standards of the homes and the rural health in general.

The 250,000 rural schools have three-fifths of the 20,000,000 school children of America. These schools should be the strategic agencies and centers for improving the community health. Children should not be handicapped by physical defects which could be remedied by skillful attention. Effective health training

and instruction of pupils in school require teachers qualified and prepared for the task. A properly trained teacher will instruct the children in personal health habits and in group efforts for the health of the school, home and community. The teacher should report to the physician or parents the remedial physical defects of vision, hearing, teeth, etc. The county unit of organization and administration for health has proved quite successful. The employment of a county health officer, physician and nurse gives promise of good results. Motor car dispensaries with a doctor and nurse operating through a rural area would reach a large neglected class.

The Church should encourage preventive dentistry in order to reduce the great flood of dental decay. A great step in preventive medicine is being made by the dental profession. Unsanitary mouths are the cause of many preventable diseases. Sound teeth are essential to good health. Dr. Oster has stated his belief that decayed teeth are causing more harm to the human race than alcohol. The problem of lessening the evils of septic poisoning due to diseased teeth is being solved through prophylactic treatment in the public schools. The children for the first five years of school life are taught and urged to keep the surface of their teeth absolutely clean to prevent calcareous deposits around the gums. Repeated tooth brush drills are given with excellent results following. Parents are urged to see that the child has proper dietary and home care of the mouth. Small cavities should be filled to prevent a breeding place for infectious germs. City officials, school boards and parents need to be taught to cooperate to have dental clinics in every town and city. In Bridgeport, Connecticut, 12,000 school children were treated for decayed teeth at an expense of about eighty

cents for each pupil. Pamphlets containing illustrations of how to care for the teeth were given to children to take home from school, an expedient which tended to awaken interest on the part of parents.

The Church needs to be aroused as to the deleterious effects in the use of tobacco. The tobacco habit insidiously inoculates the unsuspecting and innocent youth with poison. It not only tends to stunt manhood but becomes one of the means of decreasing the nation's birth-rate. Notwithstanding this fact, it is fostered by social custom and encouraged by example. Tobacco smoke contains monoxide gas in the proportion of one to five parts to the ounce of tobacco smoked and is decidedly harmful. It is the poisonous constituent of illuminating gas which destroys animal life. The degenerating effect of the poison of tobacco is not limited to the user, but in many cases the impairment of health and many of the nervous disorders of women and children are traceable to tobacco smoke in the home. Men drunk with nicotine are sometimes so dulled that they are unconcerned about any discomfort of non-smokers. Right thinking men and women in society owe it to themselves and society to educate the youth to avoid this poisonous habit and to keep their bodies pure as a temple for the indwelling Spirit.

The three-year health campaign, which is being carried on in Framingham, Massachusetts, by the National Tuberculosis Association — a campaign made possible through the offer by the Metropolitan Life Insurance Company of $100,000 for such an experiment — is proving, just as the physical examinations for the Army proved, that a " large per cent. of the people of America may be presumed to be suffering from physical defects which they are unaware of through their

own neglect," and that " within natural limitations public health is purchasable," with all that goes with it in the way of happiness and efficiency.

The town of Framingham was selected as being a typical small American city with a population partly foreign, with industries old and new, with a good public school system, etc. By way of a beginning, a community health station was opened, with a competent physician, Dr. Donald B. Armstrong, in charge. Local conditions were studied, statistics compiled, and an intensive preparatory program undertaken through the local newspaper. Pulpits, schools, insurance companies were utilized, various committees appointed, and finally a sickness census was undertaken and a thorough examination given, confidentially and without charge, if they were ill, to men, women and children. Seventy-seven per cent. were found to be in need of some kind of medical, dental or other treatment and sixty-five per cent. of those were suffering from illnesses that are preventable and remediable. The following year, baby weeks, dental clinics, etc., were held. Later another survey and intensive inventory was taken, which constituted an educational campaign of tremendous force. The experiment is still going on, but because Framingham has done so much even in this short time to do away with preventable diseases and to educate the people along health lines, it has already come to be called the " Health Town." Through the scientific findings of this object lesson it is made possible for other communities to carry on a like campaign at much less cost and to make themselves also into " Health Towns." Every community through an intelligent survey of health conditions, scientific methods and the coöperation of state and local health officers and the committee

on Public Health of local churches, will add greatly to its present and future health and happiness if immediate steps be taken to carry out the above suggestions.

The Church that seeks to promote a better economic life and the conservation of public health will be prepared and alive to the importance of an advance step to help perpetuate the purity and nobility of the sex instincts and the racial life.

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CHAPTER IX

THE CHURCH AND SEX RELATIONSHIPS

The sex problem challenges the Church as well as the home, the school and the nation. The Church is especially concerned with wise methods of disseminating information regarding right conceptions of sex and how to help guide the sex instincts of boys and girls, men and women, so as to incarnate the divine life through human relationships. The sex consciousness, sex emotions and sex relations are among the home facts of the soul and cannot be ignored. Silence, secrecy and false reticence will not satisfy the normal sex instincts and curiosity, nor shield the youth from sexual errors. The way to meet the problem is to face it intelligently and take steps to inform the youth in the adolescent period of life regarding sex matters. The aim should be to impress upon the young the dignity, beauty and sacredness of the sex relations and the processes by which life is perpetuated. They should be led gradually to understand that the sex function is most intimately connected with their physical, mental and moral development and the future well-being of the race.

Wrong sexual conduct on the part of many boys and girls is not so much the result of perversity and viciousness as of ignorance. Their immature judgment and undeveloped reason make it difficult to understand the mystery of themselves and to adjust their impulses, emotions and turbulent natures to their surroundings.

The sway of impulses over the judgment and reason in the adolescent period often leads even normal children astray. It seems that all the doors are closed to many children who desire to know themselves and to find some pure source of information so as to understand the laws of life and reproduction. The handicaps of enforced ignorance and the lack of moral training are responsible for some of the most tragical experiences in human life. Parents and teachers should bear in mind that ignorance of the miracle of generation and birth is no preservative of innocence. The aim should be to substitute necessary knowledge for a dangerous ignorance, and fortify negative innocence with positive opinions and definite standards of sex morality. Where the teaching of sex matters is adapted to the age and mentality of the youth, it becomes a safe-guard to both the health and morals of the individual as well as the community.

The responsibility to teach the youth the ethical implications of the general facts of sex hygiene and reproduction rests primarily with the parents. God has given children parents with a view to help instruct and guide them through the developing period of youth. It requires wisdom, good judgment and some knowledge of the psychology of childhood to present sex matters in the different periods of adolescence so as not to develop prematurely the sex consciousness and sex emotions and at the same time to meet the normal curiosity and desire to know the general facts and mystery of the developing individual. In carrying out this idea it is important not to develop a morbid spirit by dwelling on the abnormal phases of sex life. The instruction adapted to the various ages, from one to six, from six to twelve, from twelve to sixteen, and from sixteen to full maturity, should be given only when needed as a

protection from solitary vice and abnormal sexual habits. The wise parents would much prefer to teach their own offspring regarding sex matters than to leave them a prey to sexual perverts. Parents who establish and maintain confidential and sympathetic relations with children, have it within their power to impart all necessary sex information in a most natural and attractive manner. Parents should provide physical exercise in the form of play, athletics and sports, which help to give control of the sex instincts. Likewise books and literature of a wholesome nature will help to form high and worthy ideals. Children should be taught that habits of idleness of either body or mind are their worst foes.

The well-informed and tactful public school teacher who has to deal with youth in courses of nature study, biology, hygiene and ethics, has a rare opportunity to impart sex instruction in such an indirect way as to give it a scientific basis and to reënforce it by ethical interpretations. Every effort should be made to awaken interest in things which appeal to the best in youth. It will be helpful to have a series of lessons on plant life and the function of seed, root and flower. A study of the origin of the chick, the fish and of insects and the various methods and necessity of fertilization will naturally arouse interest. These attractive lessons will help to impress upon a child's mind the marvelous processes of nature in reproducing life from life. The teacher of literature by encouraging good reading and stories of romantic love will make it an effective means to educate the sex emotions and inspire high ideals of chivalry.

The Church should contribute by far the larger share towards building up moral and social ideals which tend to develop self-control and normal sex relations. The

Church is so interrelated to the home and family life that it cannot escape responsibility to help influence and spiritualize sex emotions and relations. Where the parents are not qualified to teach or fail to perform their duty to their children in sex matters, an additional responsibility rests upon the Church to invade the home life with a view to coöperating with the parents and to help guide and mold the sex instincts in a manner that will lead on to conserve personal self-respect and purity. One of the chief sources of the Church's influence should come through study classes and lectures by local physicians or representatives of the State Boards of Health. At women's clubs and mothers' meetings also everything pertaining to sexual health and family welfare can be advantageously discussed in a most frank and open manner. The judicious circulation of literature given in the bibliography is another important avenue to impart information and to awaken the public conscience on the subject.

The Church must ever be faithful to its spiritual mission and hold up the religious life and moral motives as the only adequate power to gain self-control and moral vigor. High Christian ideals, education of the will, and spiritual relations with Christ will fortify a person to live on the high plane of purity. God is the architect of the human body and has ordained its physical laws. He has promised to sustain His children in the storm of temptation arising from the readjustment and self-control of sexual instincts so as to conform to the divine plan. It is the pure in heart who see God and are strengthened by the vital and controlling influence of His spirit to lead a life worthy of fellowship with Him.

One of the most important functions of the Church is to uphold a true conception of the marriage rela-

tion. The foundation of conjugal happiness is found in the proper mating of young men and women. This often involves a wide range of acquaintance with the opposite sex. If there is to be made an intelligent choice of a companion who will in a large degree determine the life destiny of the one making the selection, the social relations of the sexes are essential. Much of the unhappiness in domestic life and the source of many divorce cases spring from ill-advised marriages and a lack of understanding of the dispositions and character of each prior to the marital relations. The Church has taught that marriage should not be entered into "unadvisedly or lightly; but reverently, discreetly, advisedly, soberly and in the fear of God," and yet little has been done directly or indirectly by the Church in the way of giving the young people an opportunity for a right start and guidance towards a desirable mating for life. The timidity and shyness of the young people and the delicacy of the situation make it difficult to approach the subject in a manner effective and precautionary. Much, however, can be done by bringing the social life of the young people under the wholesome influence of the Church, rather than leaving them to seek such contact in a less desirable manner.

The high schools and coeducational institutions are exerting an indirect influence to bring young people of similar ideals and tastes into social contact where they have the opportunity to know each other and to start on a career of happy Christian home building. In place of limiting the mating of young people for life to a chance acquaintance on the street or elsewhere under adverse conditions, each local church should become a social center where there may be perfect freedom in the commingling of young people. Social life of this nature is an essential factor in character building, to say

nothing of the possible incidental advantages of desirable mating of young people who might otherwise be debarred by exclusive social customs or natural timidity from enjoying worthy companionship. Various suggestive methods to this end have been adopted. In a manufacturing center where many capable and industrious young men thronged the streets Saturday evenings seeking social life and wishing for the elevating influence of good company, the local pastor induced the Young Women's Club of the Church to prepare a program for a social entertainment to be given in the church parlors Saturday evenings to which young men were cordially invited. The plan proved a success. The Church grew and thrived. Many of the young men found here an opportunity to get acquainted with Christian women, many of whom married and became worthy citizens and active members of the Church. The Church as the vital center of Christian influence in the community life should exercise forethought and plan to direct the social life of the young people into channels where the best results are likely to follow.

Another successful experiment has been made by a city church. The church vestry or parlor has been open every week night for social gatherings, and here some member of the church is present as host to introduce any strangers and to assist in directing the entertainments. Music, recitations, readings and games are interspersed during the social hour in such a way as to give the young people gathered a real home feeling. Several families in the church take turns in having evenings " at home " to which the young people are invited and made to feel that they are welcome. Such life in the Church reacts on both young and old. No one can measure the far reaching results on home and church life by such cordial consideration of the young

people of the community. The scores of young people who attend this church witness to the desirability of cultivating the social life of the young. Any method adopted by the Church to foster a healthy mingling of the young people will in many cases naturally result in their mating and marriage.

True marriage is the exclusive desire of the man and woman for each other and their solemn pledge to live together for life in mutual love and fidelity. It is the most complicated and significant state of society. Marriage presents two aspects: the form and the essence. The form has the binding force of social sanction, and the essence is found in the unity of husband and wife in love.

The *form of marriage* centers about the conception of marriage as a mutual contract sanctioned by civil authorities, or as a sacrament of the Church. Each nation chooses its own form of sexual life. In ancient times love's selection was not so important. Marriage was regarded as a duty which a man owed to the state. In many cases marriage was a trade among the upper classes and the woman had no choice. In other instances there was a forced sale in which the relation of the husband to the wife was that of proprietorship. The next stage was when the woman began to exercise her will. Marriage came to be regarded more as a personal affair based on the mutual consent of the contracting parties. In modern times man has the widest freedom in choosing a wife, while the woman is supposed to depend exclusively upon man's courtship for her life's destiny.

Some form of marriage having social sanction safeguards society and the race. Owing to the social custom and the insistence of natural inclination, there is often an evident conflict between sexual needs and the

opportunity for their legitimate gratification. Hence the problem that confronts society is to determine how far the forms of marriage shall limit or extend liberty of action in the use of the sexual powers both for the individual and the race. The effort to regulate the sexual instincts through the exercise of civil authority or some form of social discipline seems to be necessary in order that the sexual emotions shall not run riot, but be guided into practical and ethical channels. Society shares in the degradation of marriage whenever encouragement is given to social conditions and customs which prevent compliance with those forms of sexual life that serve the higher development of the individual and the race. If through such social barriers as insufficient wage, lack of employment and proper housing accommodations, marriage becomes practically improbable, if not impossible, the efforts to maintain the high standard of monogamy by law is likely to be circumvented by custom. It is claimed by many that the rights of love have prior claims to social sanction. The results of historical experience show that whenever the forms of marriage become a drag upon the lives of the people, they will act independently of human arbitration. The declaration of the rights of human emotions, like those of human thought, become the rule of action. Hence the importance that the Church should foster social conditions that will favor a normal sexual life. The purity and stability of the marriage bond has been cherished and held in high esteem wherever the Christian life has taken root in a nation. The Church, to maintain its hold of the people in the marriage covenant, must make the form of marriage simple, impressive and of the nature of a sacrament; and must place the emphasis upon the results of marriage rather than its form.

Personal love as the *essence of marriage* concerns the Church more than the mere form. Christianity created a new type of family life. It attached importance to the individual as a soul. It taught that personal love springs from mutual regard of husband and wife. Marriage was not simply by words of the service, but the man and woman united in one to become as one flesh. The husband is exhorted by the apostle to love his wife as himself. After that the individuality of the woman could not be ignored. She was to be esteemed as something more than the bearer of children and a good housewife. Personal love exists where woman is regarded as having a personality worthy of reverence. Personal love is not an ephemeral inclination or a sudden impulse of the senses, but it is based upon qualities which become the natural and abiding attractions of the husband and wife for each other. Personal love of this character is a mysterious life-power. It is the vital force that ennobles, enhances and beautifies human existence. It is the consummation of the man and the woman. Life is colorless without it.

Mutual love constitutes the essence of marriage. Marriage for convenience, or marriages arranged by the family for money or social position without the consideration of personal love are repulsive, and should be regarded as a form of impurity shut up within lawful wedlock. Marriages entered into through low motives and under unnatural circumstances are nothing less than "prostitution under vows." The guiding principle of sexual morality is not in the outward support of the State or the Church, but in the unity of love and marriage. The Church cannot emphasize too strongly that the moral ground for sexual relations is in the seriousness of personal love which unites the man and the woman. The marriage services without the pres-

ence of love are mockery and unblessed by God. Personal love is the divine sanction, and the outward authority of the State or Church is the social sanction of marriage.

The enhanced estimation of the value of woman's personality tends to deepen and intensify love. Reverence for what is deepest in woman — motherhood — is always worthy, but her value as a personality and her dignity as a being coequal with man is vital. Neither the husband nor the wife wish to be loved for their sex alone, but rather on account of their inherent or acquired qualities. Personal love places greatness of heart, nobility of mind and strength of soul above sex. This statement does not disregard the fact that personal love finds expression in the sexual emotions whose seat is in the senses and cannot be altogether separated from them. The value and beauty of the relations of sex are found in the harmony of the sensuous and spiritual aspects of love to the enrichment of the lovers and through them mankind. In proportion as the husband and wife complement each other and come into sympathetic relations with each other as equals, will they escape loneliness and solitude and find that love's spiritual longings are enhanced as the charm of individual contrasts become more personal. Where there exists between husband and wife a harmony in which there is not mere self-satisfaction, but a movement and a vital stimulation to the giving and receiving personalities involved, goodness becomes fascinating and completeness of personality intoxicating. Each new experience in their domestic life becomes a means of education in love which gradually rises to a personal faith in the fidelity, chastity and nobility of the lovers. The joy of such unity in marriage inspires mutual confidence and a willingness to sacrifice for the good of each and for the

new life which love creates. Such losing and finding souls experience the bliss of an earthly paradise. The divine sanction and blessing rests upon marriages of this nature. What God joins together in this manner let no man put asunder.

Furthermore the Church performs a social service in upholding the dignity and responsibility of parenthood.

This subject is a delicate one and should be handled with care. The modern social sense is affronted by hearing the truth on certain subjects and insists that it be kept out of sight. However, ignorance and hypocrisy should not impair the judgment regarding the seriousness of the problem of parenthood. Those who interpret the marriage relationship in terms of the highest ideals look forward to parenthood with feelings of joy and sacredness. Life is an incarnative process. Parenthood is the medium. God takes the husband and wife as human instruments into copartnership with Himself in perpetuating the race. Love is not an end in itself but has a mission to the race. Love should perfect the race as much as the lovers themselves. The mutual love, hopes and aspirations of the lovers are captured and crowned in parenthood. The significance, worth and nobility of life is found in the child. The psalmist was right when he said that " children are the heritage of the Lord, happy is he who has his quiver full of them."

The comparatively new science of Eugenics teaches how the human stock may be improved through a better type of offspring. The Christian religion as a mode of life involves the creation of a stock of men who will incarnate the divine life up to the measure of its founder. In order to produce finer and healthier men and women of the future the relations of the husband

and wife must be hallowed. Malachi (2:14–16) defends the sacredness of marriage by stating its true aim and ideals. He tells us that God made one man for one woman "that he might seek a godly seed," that is, a race of godly children. Marriage was ordained and safeguarded for this end. Where parents are knit together in love and a common purpose, they have the royal prerogative of becoming priests unto God and procreating and endowing posterity with the noblest gifts of human life. Professor George E. Dawson says that "variation towards better human standards becomes established only as they enter into the hereditary constitution of man. . . . God incarnates Himself progressively in the life of mankind only through germinal variations in the direction of a better stock of men. The ultimate salvation of the race religiously must therefore be attained through so shaping the conditions of parenthood that human offspring may incarnate in a larger and larger measure the divine life" (Hom. Review, May, 1911, p. 352). The hope of the world lies in the quality of the children.

Men too often have perverted the sacred function of parenthood. In the first place the unconscious effect of coupling together the young and old, or a sickly and a healthy man and woman or two unwilling ones, is to have children conceived in loathing. In the second place dissipated sexual powers will not produce conditions for a strong race. An exhausted womb is poor soil for producing a new generation of vigorous and capable men and women. Subnormal children are produced by ill-matched and impure marriages. Parents should come to understand the laws of heredity and the far-reaching consequences of bringing children into the world. The nervous organism of the child is often mortgaged by the parents through intermarriage of

near relations, overwork, or the use of narcotics and alcohol. The result is the child inherits an impaired neural system which gives way generally as a result of some strain and expresses itself in some pathological condition unfavorable to health, mental poise and longevity. Parents have no moral right to produce new lives under conditions that would render them of less than normal value to the world.

Let us cite two instances, one ancient and the other modern, which forcibly illustrate the law of heredity. In the imperial family of Cæsars of the Julian-Claudian line there was a most extraordinary and disastrous series of psychopathics. To begin with, there were manifestations of epilepsy in Julius Cæsar and this inherited taint seems to have reached Augustus, showing itself in various chronic nervous defects. Augustus at a period of especial overstrain married Scribonia, who had a perverse temper. From this match was born Julia, who had a most disreputable character. Julia married Agrippa, who was afflicted with the gout. This union produced an unsound progeny which appeared in Caius and Lucius Cæsar, showing physical, mental and moral deficiencies, while the other son, Agrippa Postumas, was distinctly insane. Their daughter, Julia the younger, followed her mother's career and met her fate, and the other daughter, Agrippina I, was possessed by fixed ideas and delusions and finally committed suicide. Pliny stigmatizes the descendants of this union as all curses of the earth, especially the two Agrippinas, mothers respectively of Caligula and Nero, as " firebrands hurled among mankind."

The hereditary taint does not stop here. Augustus' sister Octavia, under the shock of the loss of her son, manifested for the rest of her life psychopathic characteristics, including fixed ideas and melancholia. She

married Mark Antony, who, biologically speaking, was not a good father. This match counted among its progeny Antonia I (grandmother of Messalina and of Nero) and Antonia II, who married Drusus I. Augustus later married Livia, who became the mother of Tiberius and Drusus I. Drusus I married Antonia II and had Germanicus, Livilla and Claudius. The latter was distinctly unsound and Livilla showed shocking defects. Germanicus manifested no pathological signs, but was a weak character. He married Agrippina I, the daughter of Agrippa and Julia. This match had among others Caligula and Drusus II, both regarded by many as insane. Their daughter, Agrippina II, was not a normal character. She married her cousin Domitius, son of Antonia I, who was a thoroughly bad man. This mating was responsible for the paranoiac Nero, who during his reign as Emperor appalled the world by his atrocious deeds. (See "Tragedies of the Cæsars," by Baron Gould.)

In striking contrast, in modern times we have the remarkable case of 1394 descendants of Jonathan Edwards, the eminent divine and educator, to illustrate the hereditary influence of one good family. Among the progeny of this remarkable man were found thirteen presidents of colleges, besides sixty-five college professors and principals of many educational institutions, sixty physicians, many of whom were eminent, one hundred clergymen, missionaries and theological professors, seventy-five army and navy officers, one hundred lawyers, thirty jurists, six prominent authors and three United States Senators. Besides these many members of Congress, framers of State constitutions, diplomats, mayors of cities, presidents of railroads, banks and insurance companies, and others engaged in important manufacturing and commercial enterprises.

There were two hundred and ninety-five college graduates. It is not known that any member of the fraternity was ever convicted of crime.

The effects of the law of heredity, whether for good or evil, are becoming more startling with each new revelation in the science of Eugenics. The iniquities of the fathers are visited upon the children unto the third and fourth generation. It is evident that the hereditary influence and its consequences crop out in some families to a frightful degree, as in the case of the Cæsars, while in others its wholesome effects are shown in "mercy unto thousands." In the long run the good effects of the law of heredity upon the race will be a thousand times better than the evil effects. The far-reaching consequences of wrong action as well as righteous conduct, transmitted from generation to generation, should arouse parents to a realization of their responsibility to their offspring and to the race. However, the law of heredity may modify but does not prevent freedom of action. Dr. Holmes has well said that while every man is an omnibus carrying about his ancestors, yet each man is the driver and can through abounding grace direct its course. The law of heredity is the order of nature to which man may conform his conduct to the enrichment of his own life as well as to the enhanced development of the race.

The royal prerogative of parenthood is to provide for posterity a strain of high and noble blood. Children are always proud to claim to be sons and daughters of noble ancestors. Sometimes the strain runs out because of unworthy ideals of parenthood. It is vitally important to society that the idealism of parenthood be highly esteemed. The measure of any civilization is found in the dignity it accords to parenthood. In modern times parenthood is too frequently limited be-

cause of social and economic conditions. Women who refrain from accepting the dignity of motherhood for prudential reasons or because they are committed to a life of ease and luxury, debase the idea of parenthood. Those who encourage housing conditions which fail to provide hospitality for children share in the degradation of parenthood. The growing disinclination on the part of many women to parentage because they do not wish to encounter the perils of childbirth, or to endure the irksome toil of nursing or to be restricted in social life, is a sign of growing physical and moral weakness which is the forerunner of race suicide. It is a reflection on women in high society that the number of children is so strangely small. Where parenthood is dignified and its responsibilities respected, it becomes one of the most blessed of all human experiences and the purveyor of the noblest joys.

In the field of marital love the relation of the rights of the individual and the rights of the race is important. The command of fecundity involves the idea of a rational and religious regulation of the sexual life. Parents should plan intelligently and conscientiously to bring children into the world under the most favorable conditions. Offspring should be joyfully anticipated in the spirit of the mother of Jesus. Children have a right to the heritage of parents full of joy and radiating happiness. During pregnancy, when the new life claims the rights of love, the sexual instincts should be brought under control. The racial mission of love demands a voluntary limitation of the sensuous passion and its control by a stronger passion which is permeated and transfigured by unselfish love for the race. Love is ennobled in proportion as it is placed at the service of the race. A race created by love will

incarnate in a larger measure the divine life in the world. Truly, such ideals and responsibilities of parenthood are vital to the incoming of the Kingdom of God on earth.

Moreover, parenthood is mankind's school of discipline and the means of education in loving service. The family is a social institution in which man is disciplined and fitted for wider social fellowship. The social value of the child is determined by its regenerative influence on the parents. The child comes into the world helpless. Its appealing weakness and necessity for attention and care awaken in the parents solicitude for its welfare. They court heroic sacrifice to serve it. The father exerts himself to feed and protect the wife and child; while the mother receives lessons in love and patience in caring for the child. Their mutual love and care for the child react upon themselves in such a manner as to enrich and ennoble life. In a sense, the creators of the child are recreated by it. Parents who become instrumental in bringing a child into the world to love, cherish and train are drawn in mutual love and loyalty to the very summit of life and become better prepared for a larger social service.

The Church in manifold ways can bring the vital questions of marriage and parenthood to the attention of the people. The most effective way is to begin with the young men and women. The young men's club and the young women's club in the church should take up the study of the family among other social topics. This will afford a splendid opportunity for the free discussion of vital questions of sex relations, and the responsibility of young men to establish a home where high ideals are cherished. These discussions and study of the family will tend to clarify their conceptions of

domestic life and prepare them to become better husbands and fathers as well as more useful members of the Church and society.

The Church can likewise help gain the support of the community for such wise legislative measures as will give the people a broader knowledge of the principles of modern eugenics and the social means of preventing a degenerate posterity. The Church may well encourage uniform marriage and divorce laws of a high standard by federal action. It should insist on preventing the marriage of defectives and degenerates which occasions public expense to care for the subnormal offspring and seriously deteriorates the race. The home can be greatly conserved by encouraging more and better houses and discouraging overcrowding and unhygienic housing. The standardization of minimum air and floor space per occupant is quite important. None of the measures suggested, however, go to the bottom of the question. Nothing will take the place of high Christian standards of personal purity and intelligence and the cultivation of the domestic instincts and virtues.

It is evident that the function of the Church to awaken a new and higher sense of sex relationships assumes a large place in the general welfare of society. The history of the Christian centuries shows that the Church has been a powerful social factor in the way of promoting high ideals of marriage, parenthood, and the sanctity of home life. The widening social vision presents new opportunities along these lines, which the Church in its organized and collective capacity should utilize for the growth of the Kingdom. A bare outline only has been suggested as to the nature and importance of the sex problem and its relation to the coming of the Kingdom.

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CHAPTER X

THE CHURCH AND RELIGIOUS EDUCATION

The wide-spread interest in religious education having a constructive program of practical application and enlarged service, is full of promise for the future. Special stress is being given to religious education in the adolescent period because it is the impressionable age and the time when religious ideals, emotions and experiences have the greatest vital concern and value. For the sake of clarity of thought it should be understood at the outset that the term religion is not to be confused with the idea of the organized Church or any form of public worship or observance. Religion in a broad sense as applied to the various religions of the world is the conscious interrelation of the individual with some superior being or beings. The Christian religion is the conscious interrelation of the human soul with God. Jesus Christ came into the world and revealed the nature of this relationship. He said, "He that hath seen me, hath seen the Father." The Christian religion is a life of a real man in real fellowship with a living God. The distinctive characteristics of the Christian religion are found not only in the standards and teaching of Jesus Christ, but in the dynamic power of the Holy Spirit manifesting itself especially in conscience, in reason, in love and in spiritual motives and aspirations.

Religious education is the effort to impart a knowledge of the ideals and teachings of Jesus Christ and to

develop such loyalty to them as will induce the individual to maintain a conscious fellowship with God and to practice Christian helpfulness. It aims especially at the unfoldment of the religious capacities of adolescent youth and to develop religious ideals, sentiments, habits and emotions in harmony with the laws of psychology and pedagogy. The enlarging conception of the religious life is giving it a new meaning and a larger social significance. The spiritual life needs to be developed and nourished the same as the body and mind. The kind of material capable of feeding the spiritual nature is found in such great truths as the Fatherhood of God, the life and work of Jesus, the functions of the Church, and the uplifting influence of the Christian life in personal experience and its results upon the history of mankind. The orderly advance of such instruction should not ignore the laws of growth and the laws of habit by which the youth gradually gains control of himself in the varied experiences of life. Whatever Christian truth is taught, it should be done with the view to generate right spiritual ideals and motives and to regulate action in harmony with the Christian ideals and precepts.

The function of the church schools bulk large in face of the social significance of the moral and religious training of the many million children gathered in them from week to week. The type of Christian life and citizenship for the future centers here. The task of training the religious and ethical life of the youth in the Sunday Schools calls for a high order of teachers. The Church should make provision for the better training of teachers for their voluntary and noble work. The range of knowledge for the proper religious education of the children is ever widening. The study of religious psychology and pedagogy is opening up a new

field of possibilities for training adolescent youth. The result of child study has shown that spiritual culture is not limited to a knowledge of the Bible, but has a physiological and psychological foundation. Moral character is often involved in the physiological conditions and processes that make for a strong, healthy and well-ordered physical life. The religious teacher can not afford to be ignorant of those physiological conditions which become the basis of a sound Christian character. Likewise, a knowledge of the psychical life is no less important. The feelings, intellect and will are rooted deep in human nature. The capable teacher seeks to train the nervous structure of the child to function properly and to so direct the mental attitudes and habits as to give intelligent purpose and inspiration to life.

The child's mind and heart are open and free to receive religious influences. The religious faculty should be awakened and developed. The problem in religious instruction is to get the child into the frame of mind to receive it. The doorway to the child's feelings and emotions is through personal contact and companionship. The effective influence in reaching and impressing the child is through a deep penetration and a true understanding of the child's nature in order to follow its natural trend and habits of mind. Aloofness does not win. Intercourse at close range and mingling naturally with the child so as to come to the child's level will enable the effective worker to understand the complexity and richness of the child's life and how to guide it. This is especially true of the boys whose energies are not to be repressed but guided and molded by some one who has passed through the boyhood stage and is in sympathy with it. The boys are the element in the community life that is especially subject to the

influences of a wise pastor or teacher. The boy has real but reserved religious instincts which should be respected. The pastor or teacher must earn the right through friendship to approach the boy's religious life. The boy must be captured by methods indirect and interesting. The ability to utilize the social instincts and longings which lead boys to form congenial social groups is a power. The Church will do well to have an organization for boys at the center of which stands the pastor or teacher as a friend and a strong personal leader. Such an organization gives the soul winner a point of contact and a means of approach to influence the boy. The Boy Scout movement, athletic clubs or some good church fraternity for boys appeals to the boys' taste in a novel way. Whatever organization is adopted, its purpose should be made plain. It should not be a disguised effort to instruct the boys in morals but rather to secure a real friendship with boys so that subsequently the pastor or teacher can come into closer range and direct the religious life.

It requires no little wisdom to approach successfully the boy and induce him to recognize and accept spiritual fellowship with God as Father and Christ as Savior. Generally speaking, the boy's conscience and judgments are on the side of Christ, but the will to serve him may not have been brought into definite relations with him in life service. In such a case it is essential to give the boy a clear and definite understanding as to the nature of the Christian life and then appeal to him to yield his will in loyal service to Christ. A persuasive appeal made under favorable circumstances, in the quiet of the home or where there are no distractions, is more likely to secure favorable results. The same principles and methods which apply to boys are equally true when dealing with girls. The teacher should bear in

mind that mere academic instruction in religious knowledge is fruitless unless followed up to secure life service for the Master. A knowledge of Christian truth does not guarantee its vital control in conduct. Hence the importance of the religious teacher keeping before the youth the need of coming into conscious spiritual relations with God in order to be " strengthened with might by His spirit in the inner man " and to meet successfully the issues which arise in the life of every adolescent youth. The fear of the Lord is the beginning of wisdom.

The Church in its organized and collective capacity can do some things for the religious life of the child which the home in its individual capacity is unable to do. In God's economy the child is God's child, and as such it is the child of the Church and should occupy the first place. Christ gave an object lesson concerning the relation of the child to the Church when he took a child in his arms and blessed it and said, " Of such is the Kingdom." His words, found in Matt. 12: 13–15 and 18: 3–6, express the chartered privileges of the child in the Church. The child should be led to enjoy filial relations with God the Father from the earliest dawn of consciousness. If the child is brought into covenant relations with God and the Church from early childhood and accustomed to attend church services and made familiar with acts of worship, the child will come to have a deep conviction that he is part of the church life.

In the light of the child's covenant relations to the Church, the child needs the molding influence of the religious atmosphere generated by divine worship in the House of God. The formation of the habit of worshiping God in the sanctuary is as needful for the child as for the parents. The custom in many churches

of substituting the child's attendance at the Sunday School for that of attendance at public worship is one of the chief secrets of the manless pews. The church-going boy is likely to be a church-going man. The Sunday School should be made tributary to church attendance. The teacher should coöperate with the parents to have the young participate in the church services. The pastor should do his part in making the services attractive and introducing features that will draw the children and interest them. A five or ten minutes' sermon to children is a growing custom in many churches and such sermons generally hold the attention of adults as well as the children. The resourceful minister who keeps before him the vision " of such is the Kingdom " will interest the children and at the same time preserve the spirit of worship.

The Church or the community that would meet the religious needs of the young people must pay considerable attention to recreation, play and athletics. There should be some outlet for the wholesome expression of the instincts for comradeship, exercise and energy. If the God-given instincts for play, recreation and entertainment are promoted under competent leadership and by helpful and interesting methods, the Church will grip the young people and contribute to their educational and spiritual growth. It is never safe to stress the growth of the soul and to neglect to meet the primary requisites for symmetrical physical development.

The process of religious education is a matter for experts who speak out of a full knowledge of the underlying principles of religious psychology and pedagogy. We give a few of their suggestive ideas and methods regarding the processes of religious education which may whet the appetite of the readers to go more deeply into the subject and study the books they have published.

Professor Athearn points out the fact that capacity for control in terms of internal imagery, ideas and ideals, distinguishes the man from the lower animals. "Character consists in the ability to hold an ideal in consciousness and to control every act of every day in terms of that ideal. The educator must know how to deal with this capacity for internal control. The prophet is responsible for racial ideals. It is the teacher's business to implant these ideals in the minds of children, and so to rehearse them in these ideals that they shall be realized in racial experience. . . . The Christian educator has but one task, and that is to present Jesus Christ to the rising generation so that every act of every day of every person will be formed in harmony with his holy will. There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education which is not evangelical. The whole purpose of Christian education is to unite the life of the child with the life of Christ and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his material with this one end in view.

"He who would lead a little child to the Father must know the Father, and he must know the child, and he must know the best method of presenting the Father's will to the child as it unfolds and develops through the various periods of infancy, childhood and youth. . . . In the great task of world reconstruction there can be no greater service than building the consciousness of God into the social and economic structure of the new world. It is that supreme task, it seems to me, to which prophets and teachers alike should devote their lives. This would be at once the highest service to both state and Church."

Professor Richardson, speaking of religion as a mode

of control in adolescent conduct, says: "Religion is or should be a matter of spontaneous and vital concern during the entire adolescent period. . . . In order to remain steadfast in their religious life these young folks must continue to build up a definite system of organized religious ideas which is permeated with strong religious emotions and which produces actions of a definite religious character. . . . The adolescent's interest in religion is limited largely by the sense of value which grows out of this system of organized ideas, emotions and impulses. He is the conscious possessor of a religious system which he recognizes as his own. Unless he feels it to be a vital part of his life, something of which he is not ashamed, something that brings satisfaction through use, indifference is sure to result." ("The Religious Education of Adolescents," pp. 76–78.)

Professor George A. Coe, speaking of the social aspects of religious education, says:—"The central fact of the educative process is a growing Christian experience in and through the pupil's social interactions. If we really believe that 'where love is, God is,' and if by love we understand, as Jesus did, not a mere sentiment or impulse, but a purpose, a policy for self-guidance, a thing that does not evaporate as soon as one turns deliberate attention to it, then we can have a religious education that moves entirely within religion. It will consist fundamentally in providing for children conditions in which love is experienced, practiced, wrought into steady and deliberate living by the help of both intellectual analysis and habit formation, and developed into a faith that illumines the crises and the mysteries of life. . . . Our practical concern, however, is not merely to produce sincere belief in God and immortality, but to make our pupils yearn for God and for the

complete triumph of his social desire. In our capacity for loving, which is the same as our capacity to desire complete justice, lies the possibility of a faith that is not merely an intellectual antechamber of the divine presence, but a faith that is one with divine fellowship itself.

"Gradually there is dawning a realization that our social experience is a sphere for communion with God, that here children can share religion with adults, and can grow in religion without any forcing whatever. Here the bond of union between adults, and between them and children, is the same; it is neither uniformity of doctrine, nor yet the emotional experience of reconciliation, but rather the experience of a purpose of reconciliation, the purpose to live a common life as brothers, and in so doing to live a common life with the Father. This is not only an inclusive conception, inclusive of individuals old and young, inclusive of all churches as far as they are really brotherhoods, inclusive of all the good will beyond the churches; it is also a theologically reconciling conception. The notion of sin and of release from it, the notion of individual reconciliation with the Father, and the notion of a life that is from above, are not only not smothered; they are filled with the most poignant content. The waste of life because we are not brothers, the waste of health, the poverty, the broken homes, the stunted and distorted minds, the quarrels, the oppression of class by class, the riots, the wars, the pessimism — all this in the midst of which we live, a part of which we are, is the world sunken in iniquity. When in such a world we take as our own God's purpose of reconciliation we do not escape the experience of condemnation and of repentance, or the necessity for a saving faith. For we have natural tendencies to selfishness, greed and revenge, all of which

must be overcome; we have to extricate our will from a social complex in which we profit at the expense of our fellows; we have to face the suffering of the world as a consequence in part of our own neglect; we find necessary not only stern self-discipline, but also faith that is robust enough to face unflinchingly this, the most stupendous, the most oppressive, the most tragic problem that the mind of man has conceived.

"This social experience of God in His world — God in all love, and in all that wins us to the love way — makes the love of the Father and the love of the neighbor one experience. This is a religion of the heart. It will tax all the emotional resources of evangelicalism. It will still single out each individual, and it will go on utilizing the values of mass suggestion. But it will not separate emotion from study or from action. And because it will maintain these three in vital unity, it will obliterate the gulf that has existed between child and man, between religious education and religious experience." ("A Social Theory of Religious Education," pp. 80, 83, 327–328.)

The importance of religious education and the delicate nature of the process of religious training leads to considering the best methods of applying a true theory of religious education. The Community system of religious schools will naturally embrace the Sunday church school. "These schools will be at the heart of the system of religious education for the community. While absolutely under the control of the local church they must be regarded as integral parts of a community's system of religious education. These schools must be raised to the highest degree of efficiency. Their courses of study and programs must be coördinate with those of the week day schools and the Community Training School of Religious Education. All community

programs should reënforce and strengthen the schools maintained by the local churches. ("Religious Education and American Democracy," Walter S. Athearn, p. 168.)

The plan adopted by the citizens of Malden, Massachusetts, to develop a city system of religious education to parallel its system of public schools, has been carried forward successfully in recent years. "The direction of this movement in the city is in the hands of one hundred representative citizens who are organized into a Council of Religious Education. This Council, knowing that its work involved the solution of technical education problems, has secured the services of the faculty of the Department of Religious Education of Boston University, as general directors of the movement. By a unanimous vote the Council has adopted the following program of work: 1. The development of a community system of religious education. 2. The unification of all child welfare agencies of the city in the interests of the largest efficiency. 3. The supervision of a complete religious census of the city with special references to the religious needs of children and young people. 4. The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based. 5. The study of the recreational and social conditions of the city, the training of local leaders, and the building of a scientific, well-balanced program of work, study and play for the children of the city. 6. The creation of a community consciousness on matters of moral and religious education. The program of the Malden Council of Religious Education will develop as rapidly as leadership and public sentiment will permit. The plan must grow out of the community's needs, it must be in every sense non-denom-

inational, and each forward step must come as the normal development of a carefully planned and thoroughly representative community program." ("Religious Education and American Democracy," Walter S. Athearn, pp. 135–136.)

The need of a system of religious education was never more important to the national welfare than in the present period of reconstruction. Professor Athearn says, "We are fast losing the sturdy virtues of our Puritan ancestors, and we are growing up a generation of people who have no moral basis of citizenship. Sixty millions of our one hundred million citizens have no connection with any church. There are 15,000,000 children in this country who receive no religious guidance whatever. There are 35,000,000 over ten years of age outside the membership of any church. There are 10,000 small towns west of the Mississippi River in which Christian preaching is rarely, or never, heard. New sciences, new psychology, new sociology, new wealth, new forms of amusement are all factors in the decreasing interest in religious training. We are fast drifting into a cultured paganism. Unless the Church takes immediate steps to stem the present tide of indifference, luxury, and commercial greed, this country will soon cease to be a Christian nation — if, indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian nation now." ("Religious Education and American Democracy," Walter S. Athearn, page 11.)

In the public schools of New York City many thousands of children are receiving no religious instruction of any kind whatsoever and only seventy thousand out of more than eight hundred thousand are receiving any week-day religious instruction at any place of worship. To remedy the situation the Church must set before it

the significant task of establishing and maintaining in every community a system of church schools with a view of giving moral and religious training to the children of all the people. The youth of every nation are witness to the fact that by inculcating certain religious notions and ideals it is possible to raise up a race of either Hindus, Brahmins, Mohammedans, infidels or Christians. The type of religious instruction will determine the character of our future civilization.

It is of vital interest to every loyal citizen and especially to the Christian Church, to understand and coöperate with the religious educational movement as a saving power in the nation. Professor Richardson states the situation in a concise form. "Germany has proved to the world that an entire nation, in a single generation, can be completely changed in character, in outlook and in motive. This transformation was so complete, so thorough, and so substantial that for four years it withstood the impact of a score of hostile nations. . . . Through the operation of a national system of education, the Japanese, almost at a single bound, have mastered the arts of modern science and industry and have achieved first rank as a military and naval power. The objects of these Prussian and Japanese educators have not been ideal from the Christian point of view. But the methods which they have devised to accomplish their ends awaken our profound respect. If the educators of America should agree to use similar means, in less than two generations they could permeate our nation with the pure religion of the Son of God as effectively as Germany became permeated with militarism or Japan with the scientific spirit. We know what ideals, what loyalties, what knowledge, what convictions when universally present, will usher in the kingdom of God. We hesitate and fumble and fail in

fashioning an educational program and policy that is national in its scope, coherent in its various parts, controlled by leaders of clearest educational vision, and supported by a motive big enough to bring shame to all self-seeking among the coöperating units. . . .

"It is the Christian churches to which the world must look to make the consciences of the coming generation morally sensitive and reënforced by the sacred sanctions of religion. Ours is an ethical faith. The only safe foundation of democracy is universal intelligence and morality. As the religion best qualified to create, purify, and vitalize moral ideals, Christianity henceforth must function as an essential factor in the educational system of every enduring democracy. . . . Men are not fit for democracy before they recognize the lordship of the God of justice and good will. Political freedom is a dangerous thing to give to men who are uncontrolled by the Master of men. Democracy in the hands of self-willed and selfish men is as great a menace to mankind as political autocracy can be. The political reconstruction of Europe creates at once the greatest opportunity and the greatest responsibility which Christianity has ever faced. We dare not delay."

Professor Athearn reënforces the definite responsibility of the churches in the following language:—"The American children will be educated in the public schools. Religion will not be taught in the American public schools. The Church and the home must teach religion to the American people if it is to be taught to them at all. This will require the establishing of a system of church schools which will parallel the public schools all the way from the kindergarten to the university. These two systems of schools must be closely coördinated in the interest of a unified educational program, which will guarantee to every child both intelli-

gence and godliness. Before this dual system of schools can be universally adopted concrete demonstrations must be made in typical communities, and great religious educators must be developed who will both inspire and guide the people in the erection of an efficient system of church schools which will be coextensive with the system of public schools. Great armies of freemen may make the world safe for democracy, but it is the task of the schools to make democracy safe for the world. Democracy will not be safe for the world until democracies learn how to make secular and religious education efficient and universal."

The average local church at the present time cannot be expected to have a department of religious education which would embrace the whole community life. There is no reason, however, why every pastor and Sunday School teacher should not familiarize himself with some of the latest books on religious psychology and pedagogy and seek to make the Sunday School more effective in religious training. The idea would be to have such a coöperation of the churches and the community that every boy and girl should be brought within the direct influence of the Sunday Schools and taught such Christian truths as will fit them for wise and worthy citizenship. One pastor has successfully tried holding a children's church service on Wednesdays at four o'clock directly after the school hours. The children are taught to sing the well-established hymns. The pastor gives a brief talk on some vital truth of the Christian religion. The hymns, prayers and the talk breed a spirit of devotion. The entire service does not occupy more than thirty minutes so that the children find a real pleasure in the church service.

The need of religious education is not confined to the adolescent youth. It has been shown that the adult

population is woefully ignorant of the great truths of the Bible. Strong and capable leaders or teachers of adult Bible classes are needed in every church and community to stimulate an increased interest in the faithful study of the Bible. The influence of the study of the Bible on many of the strong characters in modern history is very marked. Ruskin was a man of one book and that book the Bible. Lincoln owed much of his clarity and force of English to the study of the Bible. Many Christian men and women in the local church as well as students in colleges have a blank ignorance of some of the simplest truths and incidents of the Bible record. Many of the ministers would greatly strengthen the church life if they would preach less and expound the Scriptures more. A revival of the study of the Bible in the home and the Church for devotion as well as religious instruction will awaken the Church to a new life.

Religious education should not stop with the adolescent youth and the membership of the Church but should become an important part of the work done in academies, colleges and universities. Generally speaking the professors in our colleges and universities are men of Christian faith. There are, however, some who owing to their early training or environment or from their absorption in their particular field of study, have never seriously investigated the Christian religion and come into vital touch with the living God, so as to mold their lives and shape their thinking. The result is that some of them have drifted into materialism and agnosticism. Instead of placing Christ and his teachings at the center of their instructions, they approach their subjects from the standpoint of a materialistic philosophy which tends to undermine the faith of many of their students. In view of the result of Christian teach-

ings on character, it seems strange that any college professor who directly or indirectly is helping to shape the future lives of the students, should fail to connect up his teachings with the mind and spirit of Christ. The world of science, philosophy, history and sociology is teeming with abundant evidences of a God immanent in the lives of men and a power that maketh for righteousness. The college professor who does not see in this enlightened age the relations of his special branch of study to the Christian philosophy of life and fails to point out to the students the significance and value of such relations to life and character, shows thereby that he is disqualified for his position as a wise and safe molder for future citizenship. College presidents and boards of trustees are in no sense untrue to a scientific attitude of mind and academic freedom when they demand Christian standards of teaching.

The brief survey of the scope of religious training of the youth and the adults and its bearing upon Christian civilization impresses the student of the subject as one of the most vital interests of modern society. This brief outline will have served its purpose if it will have stimulated the readers to study some of the books on religious education herewith subjoined.

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CHAPTER XI

THE CHURCH AND THE RURAL COMMUNITY

The Church as an economic, social, and spiritual force in rural sections is an inviting field of study. The rural community includes all farming neighborhoods and centers of population up to four thousand inhabitants. The rural community presents a problem, the solution of which challenges serious attention.

The Social Aspects of the problem are in evidence. Owing to the migration from the country to the cities, there is a marked decrease in the rural population. District after district is drained of some of its best blood to fill up the cities. There are several reasons why the cities are growing faster than the country. In the first place, the discontent and migratory tendencies of the rural community grow out of its isolation; the introduction of machinery and improved agricultural implements; and the marked deficiencies of rural life in contrast with its possibilities. The urban problem is one of congestion, while the rural problem is one of isolation. The fruit of the growing isolation in the country is an economic and social loss. Property depreciates in value; roads deteriorate; taxes increase, and transportation is difficult.

In some sections the settled rural districts have diminished because the farmers have rented or sold their farms and moved into the city to enjoy its advantages. In many cases, the immigration to the country has checked its depletion by means of an exchange of native

for foreign stock which has tended to form a distinctively peasant class, the effect of which is rather disadvantageous to the best growth of the rural community. Then again, the economic and social attractions of the city appeal to the imagination and challenge the ambition of the young people brought up in the country.

The Personal Aspect of the problem is varied and complex. The key to the rural problem lies within the realm of personality. The problem rises in the soil, and finds its upward boundary line in the establishment of a higher type of manhood. The isolation and economic conditions have some fatal tendencies towards individual loss. They affect the ideals embodied in individuals so that the social, intellectual and religious life tends to become narrow, and in some cases to degenerate. Those who spend their lives in isolation and habitual hard work are likely to develop a singular type of mind. Their personality is less complex than if developed in the strenuous life of the city. The typically rural minded man is generally conservative, independent, and serious. His vocation tends to develop a strong, intense individuality, and makes him tenacious of personal views. He is naturally suspicious of anything new or strange. He is especially apathetic as to his economic welfare. Modern improvements find little welcome. He is slow to introduce new things and have modern conveniences and a comfortable home. He is too much satisfied with things as they are, and not sufficiently awake to the undeveloped resources about him. He lives so close to the physical side of life and deals so much with concrete and tangible things that abstract theories are rather obnoxious to him. These rural traits make it difficult to change rural conditions and to ameliorate country life.

The Religious Aspect of the typical rural community

invites a definite interest. The rural problem is fundamentally a spiritual one. The causal conditions and relations bearing on rural community life are closely related to the rural church problem. When we face the facts, the situation regarding the rural church and religious life is not very reassuring. At a recent conference on Church and Country Life, it was shown on the basis of a recent rural survey in Ohio,

> "that *one of every nine country churches has been abandoned in recent years; only one-third are increasing* in membership, and *two-thirds have either ceased growing* or are dying; *eighty-three per cent. have less than one hundred members,* twenty-one per cent. have less than twenty-five, twenty-seven per cent. have between twenty-five and fifty, and thirty-four per cent. have between fifty and one hundred; only six per cent. have individual preachers, while twenty-six per cent. share ministers with another church; tweny-three per cent. have one-third the time of a minister, twenty-seven per cent. have one-quarter time, fourteen per cent. have one-fifth time, five per cent. have one-sixth time; a large proportion of preachers receive about the same pay as a day laborer. Less than forty per cent. of the rural population are church members."

These conditions are typical of what may be found in other sections of the country.

The low ebb of the Church's influence in the rural communities is generally admitted. Among the influences that have added to the growing indifference to the rural Church may be mentioned: (1) The isolation; the people are frequently barred from communication for lack of good roads, side-walks and street lights. (2) The Church suffers by removals. The migration of some of the best element in the community and the immigration of a foreign peasantry class deprive the Church of its native resources. (3) The Church, more-

over, has restricted its own influence (a) by presenting religion as a scheme of redemption for the individual, but not for society; (b) by cherishing ecclesiastical traditions and following an inefficient polity; (c) by insisting on denominationalism which subdivides the small community into weak organizations; (d) by the lack of a ministering Church to carry on the work of community renewal; (e) by a dearth of efficient ministers who have a clear vision as to rural possibilities and the social function of the Church and who possess some knowledge as to the methods of social amelioration.

In view of the conditions in rural communities, let us aim to find the place of the Church as a social factor in rural life. A clear view of the fundamental relation of the Church to the rural problem implies presuppositions.

In the first place, there should be a new and broader understanding of the function of the country church. Its central task is the upraising of Christian character and building the Kingdom of God on earth. The function of the country church has been defined as one that is "to create, to maintain, and to enlarge both individual and community ideals, under the inspiration and guidance of the Christian motive and teaching, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships."

The Church stands for a message from God and a mission to the bodies, minds and souls of men. The awakening of a new, social consciousness is leading Christian people to see that the function of the Church does not center alone in the pulpit. Its aim is to equip the people with Christian ideals and to carry spiritual influences from the center to the extremities of the community. As a fountain of spiritual power it seeks to

spiritualize the community life and broaden the conception of the Kingdom so that every one who is doing legitimate, honest work in the ordinary occupations of life, or has anything to do with the health and happiness of the community, may be conscious that their task is part of the work of the Kingdom. The sense of the presence of an infinite life in daily experiences will stir faith and lead to the cultivation of piety as an individual experience. In this way, the Church will become the center of a growing life and inspiration for the whole community.

The satisfactory solution of the rural problem centers in the country minister as a leader and interpreter of the higher spiritual meaning of life. He should be a man endowed with intellectual and spiritual gifts. If he is to be intellectually forceful, he must cultivate his powers of observation, concentration, and clear and accurate thinking. Without scholarly equipments for the task of furnishing religious ideals and inspiration for the spiritual nurture of men, women, and children, the country minister cannot make religion effective and become a community force for its uplift.

He should have specialized, practical training for his work. The study of rural sociology; religious psychology and pedagogy; and methods of organization will help broaden the vision and prepare him to face the social problems in the community. A comprehensive and sympathetic study of the rural problem and the methods of its social reorganization will help keep the vision clear and strong and develop a passion for country life and a love for the rural parish. The minister who fails to widen his vision of the Church as a community center for the highest service surrenders his power as a social and spiritual leader and community builder.

The country minister should develop his capacity as a social engineer in order to get other people to coöperate in the task of rebuilding community life. Among the chief difficulties in the regeneration of rural communities is the fatal lack of local leadership. The demand is for men in rural life who can and will do their part as leaders. Men and women who are intelligent, sympathetic, and religious must be led to take the initiative and discover the resourceful elements in social and religious affairs of the community in which they live and aim to lead in the regeneration of rural life. The minister to fill his place as a spiritual leader should aim to discover and develop local leaders. He must not only understand the rural problem, but be able to appreciate rural-minded people and make a proper estimate of their ability in order to lead them to discover their own native resources and their place in the community life. Many of the church members and young people may be taught to know their capacities and aptitudes by assigning them to some post of leadership. This requires steadfast and patient work. The local leader should study local affairs and the mode of approach so as to disarm the rural hostility to things new.

The special organizations within the circle of church membership demanding leadership are designed to systematize the work and to give to each one a specific task suited to his or her talent. It is the Church at work. Each organization or committee should be autonomous in so far as it fulfills its own function. The spiritual influence of the Church radiates through its special committees in various directions from a common center. Each leader should become responsible for success without losing sight of the common spiritual center. By means of Study Classes in missions, and

Current Topics, the people may broaden their knowledge of world affairs to discover the larger relationship in which life is set. The study of other systems of religion will help to heighten respect for the religion that commands their respect. These wider outlooks will intensify interest in local affairs and prepare for more intelligent leadership. In aiming to train leaders, care should be taken not to forget to train men. No field of Christian endeavor escapes the danger of lowering and losing sight of its ideals through mechanical routine. The compensation for efforts in training local leadership is that it helps to develop character and contributes to the growth of the Church.

The Church to fulfill its social function should secure coöperation in making a scientific survey and analysis of the social condition of the rural community in order to discover and understand the individual and social needs and how to help interest and guide local agencies and movements for common welfare. The survey will take account of the community-serving resources and the community-destroying factors. Such a survey will result in a new understanding of the life about the Church, and uncover the weaknesses as well as create higher standards of social life. A public exhibition, by means of maps, charts, and laymen's addresses, will set forth the facts of the community life and bring home to the people information to interest and guide local agencies and movements for common welfare. Moreover, the Church in order to ameliorate the rural conditions should initiate a rational program for concerted action. The community program should grow out of community needs. After a careful survey of existing methods in use, the old lines of action should be re-fashioned to suit the present needs. The old type of country church has outlived its usefulness. The

methods are inadequate to meet the needs of the rural community. Some more modern methods must be adopted to meet the ebb of church decay and to win public confidence and support. The dogmatic and empirical methods have lost their force and are powerless to check the growing indifference to the rural church.

Another function of the Church is to help vitalize and socialize the rural community itself. The socialization of the rural community is a significant factor in bringing in the Kingdom. The general situation of rural life is peculiar. The vocation of farmers tends to individualize them and to make them independent and opinionated. Some of them cultivate this side of their nature and often fail to develop a social feeling, or a community sense. They live too much on a dead level of ideals and lack a vision of the possibilities of the community life about them. The result is that the higher self is not developed through social contact and social interests. There is need of greater breadth and elevation of thought on the line of redeeming the community in which each man finds himself. Where this condition obtains, life becomes more inspired than perfunctory.

One of the prevalent causes of rural discontent and degeneration grows out of the danger of stagnation. Variety and a stimulus are needed. The people in rural communities should be led to appreciate the unrealized sources of interest in a natural rural environment. They should have something more in common than the interest in farming processes. The socialization forces necessary to effect a reform are not to be found from without but within the community itself. Each community must find itself and redeem itself. One means to overcome the barriers to sociability is to encourage the building of better roads and establishing better means of communication. Rural free delivery, tele-

phones, trolley lines, automobiles, and good roads add greatly to the advancement of social life and to a community sense and interest.

Community loyalty is of vital importance. In many rural districts there is a woeful lack of rural consciousness and of a local civic pride that leads to coöperation for the welfare of the community. The community problems cannot be solved without a common consciousness and common purpose. No community can grow and prosper as it should unless the citizens are loyal to all the vital interests in it.

Each citizen should be enlisted to help develop civic pride by keeping the public institutions and streets clean and inviting, and to speak favorably whenever occasion offers of the community life. Many rural districts are dying for a lack of community interests, and a common desire and purpose to improve buildings and private property. Among the potent influences at work to disorganize rural life are unsightly houses, unkempt streets, poor roads, and a chronic slouchiness of its citizens. The spirit of fault-finding and unjust criticism of local conditions and individuals has a depressing influence on the community life and results in an economic and moral loss. No right minded person wishes to buy property or to settle where the people do not entertain respect for their own community and citizenship. The social and spiritual atmosphere in many communities would be greatly clarified and made wholesome if all the citizens began to talk kindly about their neighbors and to speak of their good qualities rather than emphasize their faults and peculiarities. The economic, social and religious life naturally flourishes where community loyalty and civic pride animates the citizenship.

The amelioration of social conditions may be encour-

aged by socializing education and culture. Intellectual life stimulates intercourse and fellowship. Many citizens do not entertain a true conception of the worth of public schools, churches, lecture courses and other means of stimulating the intellectual life and improving rural conditions. The low intellectual plane of many rural communities is due to the close, economic view of those who consent to employ a grade of school-teachers and preachers of mediocre talent in order to save money and reduce taxes. They measure things in terms of dollars and cents rather than directing the educational forces towards developing the country genius in their midst.

Other means to vitalize and socialize the young people are numerous and rewarding. The sciences underlying intelligent farming should be taught, beginning in the elementary grades at school and extending through the high school, state agricultural colleges, experiment stations and farmers' institutes. The boys and girls in district schools should be trained to the life they are in. They should learn all about farm life and about flowers and birds, animals and folk lore. These nature studies not only enrich life but become a powerful factor in binding the young people to their neighborhood, and adjusting them to their environment. The love of nature is a common sentiment, but it needs to be cultivated and weighted with scientific facts and observations. Such means as the bird club, the botanical club, or an astronomical class promotes good fellowship among those who join in the common study. It likewise affords the progressive pastor the opportunity to lead and elevate the life of the rural young people.

A like observation may be made regarding the singing class. In rural districts, generally, there is an eager response to efforts to develop the musical spirit

by joyous songs. Music not only attracts people to the Church, but it introduces a wholesome fellowship among the people. Then, too, the whole community may be drawn together by wholesome amusements. Good dramatic performances will add to the betterment of rural amusements. Local talent should be found and encouraged to write simple plays, to be produced whenever possible in the open country. High and beautiful subjects like the Harvest, The Seasons, The Woods, the history and tradition of the local region, may be suggested as suitable for dramatization.

The rural church paper that treats of town affairs from an ethical and religious point of view may become a means of socializing the people as well as a link between the Church and the community. This parish visitor will reach the shut-ins in all classes. It will promote fellowship among the churches and the citizens. Such a parish visitor becomes the means of distributing worthy personal items and informs the people regarding important church interests. Its elevated tone will tend to discourage uncharitable gossip, and to render an optimistic atmosphere permanent in the community life.

The Church should likewise aim to coördinate the influence of local organizations so as to unify and secure harmonious action of the various social agencies engaged in the betterment of rural life.

The isolation of rural people helps to divide the social and religious life. One of the problems of the Church is to secure unity in social action for rural welfare. The division of functions in each local organization should be recognized and conserved. One of the important principles of social action is rural unity and coöperation of all classes and institutions. The Church can do much to generate an enthusiastic pub-

lic spirit through rural social unity and harmony. There are many institutional forms for social betterment in rural communities. The gulf between these institutions and the Church should be bridged by the adoption of a program broad enough to secure united action. The Church should view these growing rural institutions sympathetically and, so far as possible, relate itself to them as inspirer and guide. The unification of the forces working for rural amelioration is vital to the highest success. The Church adds powerfully to its influence whenever it stimulates and coöperates with existing organizations of the community. Every social agency that helps to unify a community rent with schisms, or contributes towards the assimilation of the cliques and feuds existing in many rural communities is a social gain. The Church is a force to mediate the advantage of higher ideals as well as to promote harmonious action. Some of the methods now in use for socializing and bettering rural life may be mentioned.

Farmers' Institutes are extremely useful as a means of improving methods in agricultural work, dairying and domestic science and home culture. The members meet from time to time to hear lectures and to discuss matters of common interest. The University Extension Movement of the Agricultural Colleges aims to reach every farmer in rural communities and seeks to elevate all classes.

The National Grange is a widely influential organization. It aims at mental, moral, social and material rural advancement. It is a potent force to restore kindly feelings in rural communities, and to work for enlightened farming. Its chief work is to foster mutual understanding and to teach the value of coöperation. It strives to secure entire harmony, good will, and vital

brotherhood among its members. The farmers, as a class, are coming to understand the value of organization in the way of coöperation in buying and selling, and for legislative purposes and law enforcement. They are able to determine their course along these lines for the mutual benefit of all. They generally have commodious halls used as educational centers, where the whole family meet and become interested. Many of them have libraries, lecture courses, dramatic clubs and music which contribute to the socialization of the community life.

The Hisperes Movement aims to bring together for mutual coöperation the country school-teacher and the parents, as well as to work for social and civic uplift. It proceeds on the principle that the force that socializes must be in the community itself. The leaders of the movement plan to have a central building in every community to serve as a center of social, civic and intellectual life; and where the various local organizations may meet and give free and united expression to their ideals and activities. Prominent speakers are invited to discuss various themes relative to the betterment of community life.

The Hampden County Improvement Association located at Springfield, Massachusetts, is becoming a national movement of exceptional possibilities and influence. It takes the county as the unit and brings the rural and urban population into a coöperative and unified effort to study and work for the highest interests of all classes along the lines of efficiency in farming and fruit growing, coöperative buying, marketing, good health, good roads, village improvements, beautifying the communities and directing the recreational life of the young. Each department has a competent paid leader who is furnished with an automobile to reach

every section in the county. By means of conferences, free lectures, pamphlets and exhibits, the whole population in the county are coming to realize that they have common interests and a common life. The human element and personal touch is a strong factor in socializing the people. The results show the economic gains have multiplied a hundredfold and the social and religious gains are in evidence.

The Church is the one agency in the community singularly adapted to coördinate these and other social organizations to fraternize the people and promote healthy social life and interest. All these efforts of socialization and organization for mutual service and benefit are of little value unless there is a widening and deepening of the spirit of brotherhood and spiritual life.

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CHAPTER XII

THE CHURCH AND THE REDEMPTION OF THE CITY

The cities of this country exert a dominant influence in the national life. Sixty-five per cent. of the population are living in cities and forty per cent. of these are of foreign birth or parentage. The fact that the cities control the political, social and economic destiny of the nation reveals both a hope and a peril. The wrongs and disorders, the best and the worst, of these populous centers touch us all and claim a larger share of attention. The close student of city problems who has read some of the various books, surveys and reports of the conditions of the cities and has come face to face with its actual life in an effort to shed some light upon the darkness, squalor and ignorance that exists, is conscious of the stupendous problem that challenges the Church. The missionary or social worker who has lived long enough in the slums, and the debasing conditions of these storm centers, is prone to grow either indifferent and callous to the situation, or his heart is moved, as was that of Jesus, with a deep compassion for the vast multitude of people living in cities who stand in need of economic, social and personal redemption.

The pregnant and prophetic phrase, "the redemption of the city," is the pledge of a spiritual destiny and the ultimate triumph of good within the city life. It is no more chimerical and idealistic than that of John on the Isle of Patmos, who with true prophetic

vision saw the Holy City and the new Jerusalem descend out of Heaven from God. Some such conception of the city must stand out clearly and take such possession of the soul as to control the conduct and policies of those who wish to have the purified city realized. The ideal of a redeemed city in the minds of most people is associated with the banishment of all slums and misery and a community made fit for clean, wholesome and rational living. It is that of a safe and well governed city where no citizen will be underpaid or underfed, but where the products of coöperative enterprises are for use and common welfare and not for profit. Besides schools, reading rooms, art galleries and halls of music, parks, boulevards and pleasure grounds, the spirit of the community will be for the strong and wealthy to serve the weak and handicapped. All the influences at work in the community will be directed to prevent everything that will deteriorate character. Through peaceful coöperation of the citizenship, the physical, hygienic, social, political and moral welfare will be the common interest of all. Such a city ought to be and will be. Nothing less will meet the demands of the fulfilled prayer, " Thy Kingdom come on earth."

The fulfillment of the dream of a redeemed city will come as the result of Christian men and women recognizing their civic obligations and by faithful service helping to root out wrongs, greed and vice and to awaken and foster the sentiments of fraternity and good will of all classes in the community. The redeemed city descends out of Heaven from God. The motive power to work for the redemption of cities springs from a high source and is to manifest itself through the Christian spirit of coöperation and social service. The community gospel calls for the self-denying devotion of every follower of Jesus to enter the doors of oppor-

tunity and responsibility and help in the work of social redemption. In order to secure speedy results the churches of each city should federate and organize to secure definite information regarding social conditions and then inaugurate a constructive program with a triumphant community message that would command the respect and coöperation of church members and every well-wisher of the community. Through a federal council of all the churches in the city, special committees should be appointed with the view to help meet the various city problems that are up for rehearing. These committees should coöperate with like committees of allied organizations outside the Church which have the special purpose of making the city a place better and more beautiful in which to reside. Heretofore much of the work of improving the city has been done in segments and in a haphazard manner. The churches have worked well with the resources at their command but they have lacked federated, concerted action to obtain the largest results. They have been dealing too much with conditions and have not placed enough emphasis upon the causes that produce the conditions. With the unity and set purpose of the various churches and moral forces to redeem the city, there will be no justification for the continued existence of the various debasing conditions in city life.

The redemption of the city should take into consideration the *physical aspects.* The diverse physical factors of the city should be linked up in such a manner as to make the city beautiful and to satisfy the æsthetic taste of the present and future generations. This requires at the outset some idea of city planning, the purpose of which is to reduce to a minimum the conflicting purposes and the waste of constructive effort in order to promote human welfare and happiness.

It requires a breadth of outlook and strength of initiative for far-sighted general plans to lay out boulevards, play grounds and parks and to construct the administrative buildings of the city with a central setting and style of architecture that would appeal to the most critical taste. Furthermore, city planning should contemplate the laying out of the residential part of the city in restricted areas. Ample space for sunlight and air should be considered vital, and the buildings erected with such a variety of architectural designs as to preserve the skylines so that the entire residential grouping will present an attractive and pleasing appearance. There are certain sections in our large cities where the houses are ugly and in bad taste. Many of them are dilapidated, unsanitary and overcrowded. The result of such conditions tends to a loss of interest in civic affairs and a loss of efficiency, as well as the spread of contagious disease and an increase in mortality. A redeemed city involves suitable homes with healthful and attractive surroundings and rentals within easy reach of the means of the humblest citizen.

The next step should aim at the *redemption of the city administration.* The government of a city comes close to the individual. The health, comfort and moral welfare of the entire community depends upon it. The shame of cities has come largely through misgovernment and wasteful city methods. The demagogues and corrupt politicians have used for selfish ends the elements of political partisanship and municipal patronage to perpetuate corrupt city administrations. Municipal reform should begin by regarding the city as a corporate unity and a center of community activity and trying to free it from political partisanship which tends to foster municipal graft and political pulls.

The Church through its committees can do much

in the way of developing public sentiment in behalf of community interest as a starting point of reform. The enlarging and concentrating of public sentiment should come through various social agencies. Good Government Associations and City Clubs should employ a secretary whose business should be to investigate and report on political conditions and to combat abuses. The national federation of municipal officials and the meetings of city mayors in conventions are setting on foot various movements to change for the better municipal conditions. The various local, state and national organizations should address themselves to the immediate and pressing city problems and bring them within the range of common action. The effort to found and maintain a Department of Civics in some of the Universities for the training of men to occupy positions in municipal affairs and other positions of public trust, should be encouraged in order that there may be a continuity of administration based on merit rather than political partisanship.

A redeemed city signifies a social gospel applied to *economic and industrial conditions.* The aim to meet the industrial needs of the people cannot be divorced from the Church's program. The standard of living maintained should be of such a character as to insure to every able bodied citizen employment with an annual wage on a family basis and every condition favorable to industrial efficiency and rational living. Every effort should be made to create a sense of individual responsibility, to prevent industrial exploitation, injustice and everything that deteriorates the character of the citizenship. The willful, idle, shiftless and shirkers should be made either to work or starve. Every citizen whether married or unmarried should be put in a position where he has the opportunity to own his own home

and to develop thrift, self-reliance and virtue. Men of wealth with a passion for serving their fellows should be encouraged to promote in every way possible the movement for the better housing of the citizenship. The State, by means of long-time loans at a low rate of interest, can do much more than it has done to help in wise and adequate plans for solving the housing problem.

The Redemption of the Social Life of the cosmopolitan throng that inhabits our cities, presents a situation of a stupendous character. The problem is so varied and complex and has so many ramifications that space permits only a few hints of what can be done to approach a solution. One of the most heartening signs of promise at the present time is the suppression of the open saloon that has aggravated the social situation by its organized system of greed and vice. Too long it has had its grip on so many aspects of municipal affairs as to breed disease, poverty and misery, especially among the submerged class.

The social conditions in many of our cities stagger description. The vice commission in Chicago and other cities reveals a social situation that must be solved. The vice commission of Philadelphia, composed of twenty-one prominent men and women, in their report to the Mayor showed that in the tenderloin and central parts of the city there were three thousand, three hundred and eleven houses of ill repute and eight hundred and thirteen women walking the streets. In that zone were fifteen hundred and forty-two school children and twenty-five hundred other minors. Eighty-three per cent. of the inmates were American born, ten per cent. came from the south of Europe and seven per cent. from the scattered parts of the East. The report states that " the direct source of this sin is lack of self-

restraint due largely to improper home surroundings and early training. . . . We cannot too strongly voice our conviction that prostitution is chiefly a family and community, not an individual, responsibility." These conditions are typical of several large cities. Abundant testimony shows that most of these houses of prostitution have been directly associated with the saloons. No one can measure the degradation produced by the twelve thousand saloons in New York City. In one year the police of Boston made seventy-three thousand, three hundred and ninety-three arrests for drunkenness. The superintendents of our insane asylums and wardens of our penitentiaries are practically a unit in their testimony that fifty to seventy-five per cent. of the people in these public institutions are there through some form of intemperance or through the trail of venereal disease. The warden of the Penitentiary at Joliet, Illinois, recently testified that of the seventeen hundred prisoners there, ninety per cent. could trace their misfortunes directly or indirectly to these two causes. A long step in reform will be taken when the existing laws against intemperance and prostitution are rigidly enforced in every city of this nation. It will take several years to eradicate and overcome the evil effects of these chief sources of human debasement.

The Social Condition of the Alien Immigrants that congregate in our cities is weighted with responsibility on the part of the Church. These aliens segregate in cities in such a manner as to perpetuate their customs, habits, languages and clannish spirit, and this gives rise to serious difficulties in the way of assimilating them to our body politic. From one-half to three-quarters of the population in large cities are of foreign birth or parentage. Their fate is our fate. To understand their point of view, overcome their prejudices, and to

prepare them to absorb our ideas of freedom and self-government, presents a situation that must be met with wisdom, patience and persistent personal effort. The task cannot be done by absent treatment. To change their national characteristics and their feelings towards each other requires the socialization of the individual. The social and religious atmosphere must be changed through the manifestation of less selfishness and more friendliness and constructive sympathy on the part of Christian people. Personal contact and fellowship is the only way to show humaneness and to develop a new sense of brotherhood among all classes. Close sympathy and contact in service presents a ministry which men of different languages and deep-seated prejudices can understand and follow. The establishment of hospitals, orphanages, homes for the aged, gymnasiums, community centers and churches which aim to minister unselfishly to the needs of the people, requires no language to interpret. All nationalities can understand a gospel that inspires such self-effacing devotion. The work of such leaders as Jane Addams and Graham Taylor of Chicago, E. J. Helms of Boston and Jacob Reis of New York, shows how readily the alien population responds to the language of the heart and genuine sympathy.

Furthermore, the Church must do something more than it has done to reach the children in our cities. The children of alien parentage will be the citizens of to-morrow. A step in the right direction is taken when community houses are established with gymnasiums and shower baths to develop the physical and social side of the youth. Mr. Henry J. Heinz of Pittsburgh has founded a memorial for his wife in the heart of Pittsburgh, largely made up of an alien population, that is doing excellent work along the line of developing young

boys and girls between the critical ages of twelve and seventeen. The two hundred and fifty boys and a like number of girls are divided up into groups of fifteen or twenty that have their stated hours for meeting in a special room where they carry out various programs for their own entertainment and benefit. Each group has its own organization and officers who are responsible for the management. When one of the group graduates at seventeen, he or she has the privilege of selecting some acquaintance in the neighborhood to take his or her place. A large waiting list makes a selection easy and discriminating. In this manner each group is self-perpetuating and develops a worthy future citizenship and a democracy of spirit that breeds self-respect, manhood or womanhood which later makes itself felt in the leadership in the community in which they reside. There is one room in the building called the "silent room," where the boys and girls are invited to go individually and sit in silence. A beautiful oil painting of George Washington praying at Valley Forge hangs on the wall which serves as a silent monitor reminding those who enter of the relationship of a true and worthy soul to the Heavenly Father. The whole enterprise is under the leadership of experts who not only give supervision but inspiration to the entire company of young people. If such memorials could be founded by our wealthy men and women in multiplied numbers in our cities, they would exert a perpetual influence for the elevation of citizenship. Moreover, the question of community centers to serve as houses for recreation, amusement and pleasure and the establishing of play grounds, parks and movies for the benefit of the people, should concern the Church if it plans to realize the ideal of a redeemed city.

We come now to consider the most important phase

of a redeemed city through the influence of the *religious life*. It is coming to be commonly recognized that the improvement of the physical, political, industrial and social aspects of the city life should be organically related to the Church. The Christian and moral forces when allied with the conditions and needs of the degraded portion of the city population can help purify and transform it into a place where equity, good will and virtue grow and flourish. However, the change of environment and the surroundings of the people will not accomplish much without going deeper and changing the purpose and character of the individual citizen. The program for redeeming the city must be vitalized by the regenerative power of Christ. The relationship of men to God and the dynamic power of Christian truth must permeate the life if there is to be any permanent and abiding civilization. The vital bond uniting all races is the saving power of the Christ life in human society. The chief problem is how to adopt wise and efficient methods to reach the alien groups in our cities and have them enter into such a spiritual experience with Jesus Christ as to vitalize and irradiate their lives with new ideals and aims.

Experience has demonstrated that Christian social workers among an alien population who refuse to impart a distinctly religious message to those whom they would serve, for fear of alienating them, make a serious mistake. The diversified social and Christian activities are not justified unless they aim to realize the ideals of Jesus. Their chief purpose should be to put Christ at the center and to provide conditions favorable to the normal growth of the spiritual life. People of all races are moved by Christian truth and the sincere manifestation of love that draws men to a better life.

Dr. A. F. Reimer calls attention to Christian work done among Catholics, both Roman and Orthodox. He says: —"Some one is inclined to interpose with the statement that of the ten million non-English-speaking immigrants in the United States, seven million, five hundred thousand are from either Roman Catholic or Orthodox Greek Catholic countries, and for evangelical Protestantism to seek to win these is proselyting. Two series of facts enter here. In the first place, it should be borne in mind that large numbers of our immigrants have cut loose from their ancient faith and religious practices and are drifting into atheism, 'free thought,' materialistic socialism and general irreligion. We must give them religious life, or they will have none. In the second place, Churches must be judged by their fruits. The peoples of Catholic countries, both Roman and Orthodox Greek, have been kept in blank illiteracy by the Church itself, and superstition and vice closely akin to darkest heathenism have prevailed. If we are willing that Russia and Austria and Spain and South America should be planted in the United States shall we be deterred by the shallow criticism against so-called proselyting? We are not seeking a quarrel with the older Churches; we are to bring in the light of a living Christ, the intelligence, liberty, character of Protestant Christianity to these benighted souls for their own sakes and for the sake of a better world soon to be. A similar word must be spoken for the Jews of America. Out of one million, six hundred and seventy-six thousand Jews in the United States in 1910 the number of communicants in all Jewish synagogues, Orthodox, Conservative and Liberal, was only one hundred and thirty-one thousand, or about one-twelfth of the people. Evidently something more vital is demanded by even these

traditional religionists — not dogmatism, not Churchism, but the practical love of Him who said, 'I came not to destroy, but to fulfill.'"

In order to reach the class who stand in need of genuine spiritual life, the consolidated and federated churches with their numbers, activity and influence, should aim to have church edifices plain but artistically constructed as a meeting place where the humblest citizen will find welcome to worship. If the money that is sometimes expended in elaborate church towers and external decorations were expended in erecting a parish or community house near or adjoining to these places of worship, for the development of the social life of the people and to teach them by actual demonstrations how best to use their leisure, it would greatly help to socialize and stimulate a community life favorable to Christianity.

Finally, the paramount task for the redemption of the city is the *training of leadership.* The chief emphasis should be placed here, as the success or failure of attaining the ideal depends on wise and consecrated leaders. Where to find those who will devote their lives to city evangelization is a problem in itself. Doubtless there are resident possibilities in the cities for their own redemption, when the people are once awakened and directed by Christian influence to discover their resources and to utilize the material at hand. The young men and women of the alien population are being educated in the public schools and speak English. Many of them are open and receptive to the best things. When some of these young people become Christians and are trained for life service in the Church they will become a great power for continuous leadership among their own people. It is heartening and encouraging to know that the Church is becoming awakened to the

need and schools are established for training in life service some of the young men and women of alien parentage. With capable and continuous leadership backed by the resources of the Church, it will be only a matter of time when the redemption of the city to an encouraging degree will be actualized.

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CHAPTER XIII

THE CHURCH AND ORGANIZED RELIEF

The triumph of God in all phases of human life is the goal of Christian endeavor. Along the pathway of progress towards Christianizing the social order there are many evidences of individual destitution and dependence which call for some form of public and private relief. The question of relief is part of the universal problem in its larger relations of redeeming and renewing human character and making a better world in which to live and work. The problem before the Church is how to lessen the area of human wreckage and how to deal with the causes rather than the effects of human suffering, mendicancy and misery. The care of the poor and suffering is a self-evident part of Christian service. God in His dealings with the Hebrew people gave specific directions to Moses regarding caring for the poor. Jesus enjoins his followers to distribute unto the poor, but he makes no declaration as to the intentions governing principles and the manner of giving relief. A brief review of some of the causes, aims and methods of relief work should be productive of good results.

The causes lying back of relief are economic as well as moral. Among the economic causes may be mentioned industrial displacement and change of industry; deficient wage-earning capacity; wide-spread inefficiency and other economic disturbances and industrial conditions. One of the chief causes of inefficiency

which spells dependence comes through defective education or the lack of the right kind of vocational training. Among the natural causes leading to dependency may be mentioned sickness, accident and old age. Likewise there are many handicaps resulting from physical defects in eye, ear and throat and malformations. Many people have low vitality and consequent inefficiency because their nervous system has been mortgaged by their parents either by undernourishment or overwork. The moral causes resulting in a need of relief are by far the most serious. The call for relief is often the result of a long course of misconduct resulting in punishment or the product of heredity consequent upon earlier parental transgressions.

Another cause of dependency results from thoughtless and sentimental charity. Such a course of charity leads to pauperism and helps to infect many people with the microbe of dependence. Dependency is a disease and spreads through the community in proportion as the people foster it by short-sighted giving of relief without investigation and personal supervision. Every community can have as many paupers as it is willing to pay for. Impulsive and injudicious charity propagates dependency and poverty and leads to degeneracy.

Few people understand the real implications of the relief problem. Modern social conditions are so complicated and varied that relief work must deal with many distinct types of charity. It will not do to deal with the aged, sick and defectives in the same manner as with the unemployed or the idle, vagrant and mendicant poor.

In every community there are those who derive a part of their subsistence from public or private charity. Whatever the cause or condition that confronts society

in dealing with destitution and dependency, one thing is certain, that in a large degree the causes are removable.

A survey of the causes which lead to the need of relief of destitute and dependent persons is varied and complex. It is necessary to understand the problem of relief and then shape the policy to meet it. In order to do this all relief work should be done in a scientific spirit and method which aims to relate cause to effect. The motive to serve is born either from instinct or religious fervor. Mere instincts and emotions are unsafe guides to conduct. Likewise the strong force of religious motive and enthusiasm to do relief work needs to be guided by precise knowledge and a disciplined will to do effective work. The function of science in relief work is to create the will to serve intelligently and to transform our impulses and sentiments into dynamic effectiveness. Accuracy of observation and vital relations with the dependents is the first step toward relief. Huxley has well said that "the scientific spirit is of more value than its product, and irrationally held truth may be more harmful than reasoned error." Scientific charity bases its hope of permanent relief on the facts involved in each particular case and not upon chance or luck or sentiment. It aims to study, classify, discriminate and adapt its methods to the best interests of the individual and the group to be served. The scientific spirit and method mean more generosity and hearty coöperation of the public in relief work. The more people know of conditions and the wise methods of relief, the more responsive they become to calls for benevolence.

The function of the Church in relief work is the promotion of individual and social welfare. In the first place, the pulpit should present the vital princi-

ples, methods and standards of relief work to the general congregation in order to educate the people in some wise and sane methods of preventing dependency and pauperism. By far the most important work of the Church is to select wise and prudent men and women for the Relief Committee. The members of this Committee should be trained to seek for first-hand information regarding those who stand in need of relief within the range of the church life. They should secure definite facts and have clear notions of the principles and helpful methods for relief and correction. The study of relief work in its larger bearings will prepare the Committee for helpful and continuous efforts through a period of years to diminish the number of destitutes and dependents in the community.

Each local church in a community should aim to establish friendly relations with all those who lack the necessaries of life or apply for assistance both inside and outside the Church. The poor who are in fellowship with the Church or in the congregation should have the first consideration. The aged, incurables and helpless should be put into homes or in worthy institutions where they will have pleasant surroundings and proper attention. The expense should be borne by the Church so that these people should not be made to feel that they are paupers. If the Church does not care for the members of its own household, in the language of the Apostle Paul, it is worse than an infidel.

The local church should likewise aim to help the destitute and dependents within its reach outside the congregation. Its interest and influence among non-church goers will be greatly extended by establishing confidential and helpful relations of personal friendship. The heart of the task is not to dispense directly material benefits but to provide wise, sympathetic

and saving friendships with the needy. A list of the families that stand in need of relief should be kept, and then some friend should be found who in the spirit of kindness will try to gain the confidence of the family and find out the cause or causes of dependency and by friendly counsel open the door of opportunity to self-help and better conditions. To meet the spiritual needs and to give encouragement to self-dependence and thrift in most cases is far more important than giving alms. If material aid is required, it is better to have it come through some other channels than the friendly visitor. Professor Devine, the leading authority on relief work, has well said: "What charitable visitors need more than money in their purse, is faith in their poor, humility of spirit, jolly comradeship, sheer psychic power to carry conviction for the right and sensible action against every argument springing from discouragement or bitterness or suspicion; from ignorance or stubbornness or weakness; even against such plausible arguments as arise from the very virtues and sound instincts of the poor." The central aim should be to reach down and draw up by the lifting force of personal contact both receiver and giver. Such a realm of "inasmuch" service calls for tact, patience, and sacrificial devotion in the name of Christian love.

The ideals and methods developed in voluntary societies doing relief work give a standard for judging what is best in the social treatment of the dependent class. The acid test of social effort to relieve the needy poor and suffering is to determine how the help given affects character. If the recipient of charity loses his capacity for self-reliance and fails to improve his economic position and to make a better use of educational and social privileges, the giving of material benefits will only prove demoralizing and is a positive

wrong. It should be remembered that material relief is not the end of charity. It may remove the symptoms but not the cause of dependency.

The foundation principle of all relief work is help to self-help. The aim should be to become the purveyor not only of comfort but of courage and self-reliance. The mere giving of material benefits to express obedience to the demands of Christ to give to the poor, sometimes shows the greatest disloyalty to the very purpose he had in mind. Alms giving is no Christian virtue unless it is to carry out the inner spirit of his teachings. The giving of material things has value only in so far as they keep and restore a manly spirit of independence and strengthen character. Jesus taught the principle of individualizing relief work. Relief was to be a matter of friendly service. He always put himself in vital relations to a receiver. When he communicated the power of sight to the blind man there was no further need of his begging by the wayside. Paul gave to the impotent man something better than alms and Peter, dealing with the paralyzed man at the gate of the temple, sent him forth rejoicing in a new power of self-support. This principle was illustrated in the disbursement of money in a specific case on the part of the Good Samaritan. The neighborly act of personal service that expressed sacrifice and consecration, while going on in the ordinary business of daily life, was far more important than giving money. He individualized his pity for the wounded Jewish traveler even though the Samaritans had no dealings with the Jews.

Moreover, the Church can work for preventive measures that promote public health. Health is a great asset, especially for the poor. The modern social and industrial organizations in which men work, present con-

ditions that often tend to impair and destroy the health of the poor. It is recognized that tenements situated in closely congested districts are sometimes unsanitary and make possible infectious diseases and result in ill-health, sickness and dependency. Those whose lives are spent in an unwholesome moral atmosphere or are laboring under physically destructive conditions, are increasing the army of dependents and defectives.

The economic remedy and relief for dependency must begin in the home, the shop and in business, and work to secure the wage-earner a sufficient compensation and such regularity of employment as to maintain himself and family in independence. The administration of relief should aim at the maintenance of an acceptable standard of living which would obviate the call for charity.

Another method to diminish the need of relief is to be found in an effort to clean up the town or city and make the environment for the rising generation wholesome and attractive. Every effort should be made to remove the cause of much destitution by inaugurating a reform to abolish organized evil and every scheme of designing men to pander to vice, with its resultant encouragement of idleness, vicious habits, vagrancy and dependence. It should be remembered that one of the predisposing causes that foster poverty and thriftlessness has been the saloon system. Even with the suppression of the saloon, it will take decades to remedy and eliminate the individual and social effects resulting from the drink habit.

The supreme valuation of character is central in dealing with dependency. One of the most helpful means to develop self-reliance and self-respect is for every one to be employed in some useful vocation. The idlers and shirkers in society should be compelled to

work under pressure of necessity or otherwise. Ruskin has well said: —" Since for every idle person, some one else must be working somewhere to provide him with clothes and food, and doing, therefore, double the quantity of work that would be enough for his own needs, it is only a matter of pure justice to compel the idle person to work for his maintenance himself." It would prove a positive blessing in the way of health and self-respect if the large class of people who heretofore have been engaged as saloon keepers, bartenders and gamblers and others, such as white slave traffickers and all those living by means of preying upon the weakness of men, were persuaded to enter upon some vigorous, wholesome and productive employment that would contribute to the welfare of society.

Another function of the Church is to coöperate with local churches in the community and charitable societies. The several local churches should plan to coöperate in relief work by dividing the larger towns and cities into organized units and assigning the work in such a manner as to place the responsibility of caring for the dependents and defectives upon the church located within the district assigned. Some churches have adopted the successful method of reaching the needy in the urban population by having several paid friendly visitors permanently employed to look after the needy within a given area. The churches in one city have for years had a method which has proved very satisfactory. In each block of the city there has been appointed a friendly visitor who voluntarily aims to keep in touch in a neighborly way with the poor and destitute in a given block and thus the needs of the whole city are covered. These neighborly visitors hold occasional meetings to discuss methods of relief. Their work is so coördinated with that of the public authorities that

all material benefits are disbursed by the city's appointed agents of relief.

Each local church should aim wherever practicable to unite to work under the guidance of organized societies of relief. The Associated Charities is a type of society formed for giving relief and preventing pauperism and imposition. Its central purpose is to bring all the individual and social charities of the respective cities into a central organization and to provide a clearing house of information concerning applicants for relief and to coördinate the efforts of charitable agencies in a given locality. It is through such sympathy and coöperation that the Associated Charities is able to give prompt and adequate relief and at the same time to prevent indiscriminate giving and pauperism. It is by means of such methods that the imposition of unworthy applicants is checked.

The coöperation of charitable organizations both private and public is vital to prevent overlapping of efforts in relief work. Professor Todd states the case in these words: —" During the winter of 1914 certain families in Pittsburgh were aided by several settlements, benevolent individuals, and private charity societies; none of these agencies knew that others were interested; each thought it was in control. Finally, to complete the mess, the policemen of the district went about from house to house ' to ascertain the needs ' preparatory to a raid on the city treasury. To make confusion worse confounded, the city was suddenly caught in the throes of a ' bundle day.' One poor woman left a job bringing her in two dollars a day and stood for three bitterly cold days in a line at the bundle warehouse. When she finally got inside, all she could find was a bundle of old clothes worth at the most fifty cents. Such charity is not only unscientific, it is criminal. So is the charity

that makes each family or case the vested interest of a benevolent individual or society. So is the system of township relief as it used to be administered in New England, where whole towns were pauperized and corrupted. Illustrations might be multiplied *ad nauseam.*"

The coöperation of the Church should be enlarged so that the Committee on Relief in each local church may coöperate with the relief policies of the Federal and state authorities. The history of public out-door relief has had a bad reputation and presents a dismal picture of ineffectiveness. Many of the public institutions of out-door relief breed imposture, pauperism and a loss of character and manhood. These have too frequently failed to unite upon standards of ideals and methods of relief work that have been tested in the school of experience. The moral deterioration is worse than the suffering occasioned by poverty. The following is a typical illustration of what has been the situation in many parts of the country.

Conclusions made from a study of "Out-door Relief in Missouri" by George A. Warfield, give some significant facts. This is a study of 364 families and individuals receiving public out-door relief and of the system under which the relief was given.

The report is a terrible indictment of county out-door relief in Missouri. The main counts are:

1. That the judges of the county courts, who are the poor relief officers, are usually without knowledge of the conditions and needs of those who are relieved, and hence,

2. That the money and other relief given are very often direct encouragements to indolence, drunkenness, and immorality, and go directly or indirectly to the support of able-bodied beggars, prostitutes, and criminals.

3. That a surprisingly large proportion of the persons relieved are feeble-minded, or are in distress because of some feeble-minded relatives, and that county money encourages such persons to live at large and propagate their kind, or at least makes it possible for them to do so.

4. That such unconsidered and misdirected charity, besides adding to the burden of pauperism, defectiveness, vice, and crime, fails to give relief adequately or wisely to the needy who apply and gives no relief whatever to many who are most in need but are least willing to ask for help.

There is no defense for county out-door relief as it is practiced in Missouri at the present time. Either it must be abolished or thoroughgoing reforms must be wrought out.

These conditions have been somewhat typical of conditions prevailing in some other States. Students of relief work see greater hopes of reform in removing the question from political partisanship and inexperienced relief workers and placing it in the hands of experts. One of the most promising methods of relief work is in the department of Civilian Relief which has been adopted by the National Executive Committee of the Red Cross. The Home Service sections all over the country may now extend to any family such counsel and assistance as they now give to the families of soldiers and sailors, providing the formal application for extending the work is approved by the division manager, and that no attempt will be made to duplicate or subsidize the work of existing local agencies. In order to secure the fullest measure of local autonomy, the national and divisional offices will maintain for the present only an advisory and coöperative relationship to Home Service work, rather than act in an executive capacity.

During the experimental period the scope of the work of the Home Service section will be limited, but ultimately the various chapters will decide how far it will be wise to go in response to calls for local civilian relief. The coördination of the activities of the Home Service and Public Health Nursing will add strength to the work of relief. It is to be hoped that later the Department of Civilian Relief will extend its services permanently, until the 2900 counties in this country are reached by this agency. The tentative plans have the germ of promise of a democratized relief work covering the country, and having popular support, and under the expert direction of federal authorities.

There is a class of people especially in our cities that needs some kind of relief to tide them over in times of unemployment or sickness, a class that calls for a special kind of relief. The ideals and methods are best illustrated by recounting the experience of Morgan Memorial of Boston. The following testimony given by Dr. Helms will throw light on the methods adopted:

"Ten or twelve years ago the problem of Morgan Memorial in Boston changed from that of a contest with licentiousness and gambling and other vices to the task of ministering to the needs of the very poor people who had moved into the houses where vice had so long reigned. The task was the perennial problem of supplying an opportunity for unfortunate people to earn food, shelter and raiment.

"An organization for this type of ministry was formed within the church, including competent advisers and helpers outside the denomination. This organization was incorporated as a religious charitable society. A large list of contributors was secured, who promised to send to the institution their discarded clothing, shoes, magazines, furniture, etc., etc., in sacks

provided for them. At first these supplies were given freely to the poor, as they had need. Many articles were in great need of repair. It is not good charity to clothe people in rags. It is bad enough to wear your own rags without having to wear other people's rags. We, therefore, began to give work to those who could sew or cobble or repair furniture, to put these contributed articles into more serviceable condition. Prices were charged to cover the necessary expense of collecting, cleaning and repairing. No one has been pauperized by the process. The pennies of the poor folks who needed these things and could not afford to buy new articles helped to pay for the food, rent and medicine of the other poor folks employed to repair them.

"These industries have grown very rapidly around the church. They occupy two very large buildings six stories high, with eight thousand square feet on a floor. About five thousand destitute people every year find temporary, self-respecting employment here. A regular staff of one hundred and twenty-five helpers is employed as clerks in the several stores, as foremen in the various workrooms, as chauffeurs, bookkeepers, etc. These regular helpers are chosen as much for their Christian missionary character as for their technical ability. Every morning before work begins, about two hundred people gather in prayer at the chapel service. There has not been a week for several years but what some of those who came for work in their hour of industrial crisis have returned to seek right personal relations with God."

The ideals and methods of relief work which have proved so successful under the able leadership of Dr. Helms, are now being introduced in many of the large cities throughout the Union. Known as the "Goodwill Industries," they give promise of a special kind of

relief work that should be encouraged. The system of salvage and the preservation of the self-respect of the recipients of help in time of need, commends itself to those who have given the matter years of careful study.

The new type of relief work may be summed up in two fundamental principles, (1) to help the individual to help himself, (2) to deal more with the cause than with the conditions requiring relief. The latter principle is well illustrated in the humorous remark of Dr. F. B. Myer. He says: "I used to live in a little hut on the road between Jericho and Jerusalem so that I could help travelers who had been beset by thieves. But lately I have moved up to Jerusalem itself and I am hammering away at Caiaphas and Pilate to send a company of soldiers to root out the whole nest of robbers." A scientific study of methods of relief and the concerted action of the church members to make the methods effective will soon abolish poverty and ameliorate the conditions of those who stand in need of relief.

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CHAPTER XIV

THE CHURCH IN POLITICAL ACTION

The separation of Church and State does not imply that one is set over against the other. On the contrary, they are fundamentally and reciprocally related. While they have separate functions, they should aim to serve as the medium through which the people express by collective action their common ideals and aims. In order to have a proper conception of the special function of the State it is necessary to have some knowledge of its nature and underlying principles.

The State implies some type of political organization and machinery through which the people are governed. The various ideals and political conceptions of man have led to devising some machinery of government to express these concepts. Much confusion has been evoked by the various schools of political thought. The concept of the State, either as a distinct entity or as an abstraction, is now relegated to the scrap heap. In modern days the people are getting away from the political notion of the divine right of kings and that there is something sacred in a government superimposed upon the people. The denial of this conception of the State, however, does not carry with it the idea that there is no justification for a centralized government and authority whose nature, character and purpose command respect, loyalty and patriotism.

A true conception of the State is that of a democracy in which the government is exercised and controlled

by the people. The State exists in its citizens viewed as interrelated by laws, customs and mutual obligations. It is a government " of the people, by the people and for the people." Government, then, as applied to a democracy, expresses the idea of an organic process by which the machinery prescribed by the constitution and certain organic legislation is operated to make effective the ideals and policies adopted by the people. It is a commonwealth in which there is an association of citizens acting together for the common welfare. No one can suppress or destroy the democratic ideal. Its roots lie deep in the spiritual nature of man. Its growth may be retarded and its progress hindered, but its ultimate triumph is assured. It has within itself the power of self-fulfillment. It is prophetic of the worth and dignity of the individual in the effort for self-realization.

Democracy implies an equality of political standing of every citizen in the exercise of his suffrage rights. It is not to be understood that equality means that all the differences of individuals are to be reduced to a common level. The democratic principle unites men of inequality of capacity on the basis of equal worth. The equality of political standing and worth of all the citizens is held together by the principle of mutual service. The strong are to serve the weak. Those possessing great capacities have the exalted privilege of serving those of lesser ability.

The function of government is to guard the rights and secure justice for all. The weak and the strong are supposed to be favored with a political order that insures to all personal liberty and opportunity. Personal liberty signifies the unhindered opportunity to fulfill the law of one's own being. It does not mean the power but the right to do as one pleases. The rights

of the individual are circumscribed by the moral law and the rights and welfare of society.

The authority of the State inheres in the right of the government to exist, and consequently it has rights and claims. Its range of authority extends beyond the exercise of police power to questions that are essentially moral. The moral imperative binds society together. There is no limit to the functions of the State because of the moral principle involved. The power and authority of the State is granted in trust for the benefit of all concerned. Whenever there exists an individual or a group that acts for selfish ends and exploits others in such a manner that the existence of evil consequences becomes a social menace, then it is the plain duty of the State to surround the man ruled by vicious tendencies with the authority of the law and develop a sense of duty and self-restraint. The aim of protective legislation and civil authority is to restrain and suppress the outward expression of wrong motives and to emancipate the man so as to afford him the opportunity through obedience to law to live at the highest human level. The function of the State goes farther and seeks to enact constructive legislation that will enlarge the scope of opportunity for the aggressive development of every form of social life involved in rational living.

The function of the Church in political action is vital to realize the democracy of God on earth. The basic teachings of Jesus Christ are largely responsible for the growth of the principle of democracy as applied to government. They touch political thought and recognize the rightful claims of civil authority. The spirit of democracy springs from the inner development of the minds and ideals of the people. It cannot be made safe for the world without first making it safe in the hearts of the people. Obviously the people by their

own initiative and effort can adopt and utilize the machinery of government so as to advance any social or political policy of well-being that the majority choose. The Christian people by their voice and vote have it within their power to exert an influence that will go far towards securing legislation bearing on the health and morals of the community. Good government is not the result of accident. It is the necessary outgrowth of deep-seated conviction and of the concerted and well-directed efforts of the sovereign rights of citizenship. No other institution apart from the Church is adequate to marshal and guide the moral forces in society, to overcome the foes of decency and good order. A democracy rests upon the consent of the governed. Consent to any advanced public policy depends upon public opinion. The Church is one of the strongest agencies to create and sustain public opinion. Hence the moral and spiritual power of the Church involves responsibility to help fashion the State after the divine ideal. The functions of Church and State differ, but their central purpose should be one and the same.

The Church in its corporate capacity is not primarily a political institution for enacting and enforcing laws. It is rather an association of believers who have affiliations with different political parties. Consequently it would be improper for the Church, made up of all parties, to become involved in partisan politics. The Church disclaims any desire to have an organic alliance with any political party as such. There is, however, a broad distinction between politics and partisan politics. Citizenship in a democracy carries with it the obligation of political action, but not necessarily partisan motives and activities. The function of Christian citizenship is a sacred trust and cannot be separated from the religious life. It is as much under the law of Christ as

membership in the Church. The interest of every commonwealth demands that the Christian religion permeate the political life.

Another aim of the Church is to have wholesome laws enacted which will reflect Christian principles. If good laws are to prevail in society, good men must enact them. It is important that trustworthy men be sent to legislative halls who will try to purify the sources of political life and work for moral and social regeneration. The social movements of the Church are naturally towards the realization of the ends of the gospel. The Church is naturally interested in civic welfare and in every political measure in which there is a possible gain for righteousness. Hence, the Church has the right as well as the duty to help place men in civic positions who will exercise authority and influence to embody the teachings of Christ in political affairs. If the democracy of God is ever to be realized on earth, Christian people must occupy places of political power and influence. When public positions are filled with honest and capable men, good laws and the execution of the same will follow as a matter of course and there will be a general uplift of the whole social order. Questions of administration and policies will often divide men into parties, but the inherent moral attributes of men of all parties should prompt them to unite on distinctive moral issues.

One of the prerogatives of organized Christianity is to defeat the enemies of good government and make it politically safe for a man occupying a high public position to perform his duties fearlessly. Public officers who without fear or favor do the right and vote for right measures, should be rewarded for faithful service by continuing them in office irrespective of party lines. The converse of this principle is likewise true.

It should be made politically unsafe for any public official to be false to his trust. When this principle is in practical operation through the action of the independent Christian voters, there will be comparatively little difficulty in suppressing social evils. Reputable citizens have it in their power to make it politically safe for any legislator to stand for right principles and to vote for right measures. Good citizens are entrusted with the responsibility of turning down unworthy men in public life, and by their support and encouragement make it easy for worthy public officials to succeed.

Under a democratic form of government the people are the source of power. Those in civic authority are the servants of the people. This fact leads to the simple conclusion that the voters have the responsibility to see that competent and worthy men fill civic positions. They owe it to their town, their city, their state and the nation to help the community elect men who are to make and to administer the laws. Men are morally culpable and merit the severest condemnation when they barter away or, through carelessness or indifference, fail to exercise their right to franchise. It is not in accordance with God's purpose that political parties should be maintained in power through the clever and adroit methods of astute politicians or through the organized corruption of political machines. It is unworthy of the Christian Church to permit an army of ward heelers and demagogues to be supported by obtaining money for protecting the vicious elements in society.

In order to remedy political conditions and strengthen Christian democracy the Church should address itself to stir more deeply the civic conscience to enforce the duties of Christian citizenship in the use of the agencies of our political system for effective service. The two

agencies of a republican form of government are the nominating convention and the ballot box. They contain the promise and potency of our political system. In many cases, they have become prostituted by falling into the hands of base politicians who are subservient to selfish interests. The remedy for many of the social ills must come through the wise use of these agencies. They are the natural and appropriate channels through which good citizens can express their convictions and direct their activities for social welfare. It is important that these agencies be restored to their normal and legitimate use.

Civic reform begins with the nominating convention. If the standard of political morality is to measure up to gospel teaching, Christian men and women and all lovers of civic purity and righteousness should become aroused to the necessity of attending political primaries and the nominating conventions of their respective political parties, and in these political gatherings preëmpt the ground by their presence and influence so that worthy citizens may be put in nomination who will not take orders on moral questions from unworthy politicians who are likely to be more or less subservient to those who have unworthy and selfish interests at stake. The most important place to exercise political influence is at the pre-primary or meeting where the political slate is usually made up; and afterwards to attend the caucus to carry out the political program agreed upon. As a rule those who control the political caucus control everything that proceeds from it.

The political caucus leads to the ballot box where moral issues are at stake. Interest in the former is certain to arouse interest in the latter. The ballot box tends to develop a sense of responsibility and a sense of corporate right and wrong. The citizen in the interest

of self-realization and the preservation of the community life, should be ready to oppose at the polls every social vice or wrong that tends to brutalize the weaker elements of society of which he is a member. One of the strongest political weapons he can use for the correction of social wrongs is the ballot.

". . . a weapon firmer set
And better than the bayonet;
A weapon that comes down as still
As snowflakes fall upon the sod;
Yet executes a freeman's will
As lightning does the will of God."

Moral issues and ethical policies that have special bearing on the community life are generally settled by voting. Inasmuch as the voter's conscience is the court of ultimate appeal, he should be aroused to discharge his sacred civic obligation and thereby help bring in the democracy of God. The triumph of moral issues at the ballot box is in the interests of the safety and welfare of the people and should arouse a common enthusiasm.

The nominating convention and the ballot box are sources of tremendous moral power in our political system. These suffrage agencies and rights are based on manhood and womanhood privileges. They represent our rich inheritance of political ideals and form of government. They have been bought with a great price. If men are to be worthy heirs of republican institutions, they must discharge the sacred trust of citizenship by using these political agencies to usher in the reign of Christian principles. These political privileges entail obligations, and obligations are measured by power. The citizens are in power. Their suffrage rights are the arbiter in civic affairs. The common weal rests with them. The citizen is accountable for

the right exercise of his political sovereignty. If he, through lethargy, indifference or preoccupation, neglects to discharge the functions of citizenship, he is derelict. If social wrongs go unrighted and political corruption goes unrebuked, the citizens are blameworthy. Good government cannot exist if base and unworthy men are allowed to control the political caucus, the ballot box, and hence the legislative halls.

The corporate life of mankind is stirred by the two great emotions of religion and patriotism. The passion of religion is closely akin to patriotism. The Church will never be aroused with patriotic fervor in times of peace unless it takes more seriously the great fact that Christianity is a political force and has a political significance in determining the character of our modern civic institutions. Matters of civic interest and duty and righteousness are as vital and essential to-day as they were under the Hebrew theocracy. The Church is chiefly responsible for the character of the State. The relation between the Christian life and civic and political responsibility is foreign to the thought of too many local churches. Dr. Charles H. Parkhurst says, "When I see in all our large cities churches by the hundreds throwing the heaviest emphasis on a heaven that is going to come by-and-by, and on iniquity that prevailed thirty centuries ago, dangling little spotless babies over a Christian font, but dumb as an oyster to conditions that ruin children and youth faster than we can baptize them, I am pretty sure the Church is false to its calling." It is up to each local church in our cities to say whether this indictment applies to its own attitude and practice in civic affairs.

Another method elastic enough to be adapted to varied conditions is the following. The Church through its general conferences, synods and conventions should

express its willingness to coöperate with other local churches in the community in such a manner that they can unitedly educate, unify and concentrate the spiritual energies of the people to strike effective blows against some apparent social wrong. While it would be out of place for the local churches to engage directly in party politics, yet, when advisable, they should form a non-partisan joint agency to serve as a medium through which Christian people could express their convictions on issues related to public health and morals. The committee composing the joint agency should be empowered to determine certain policies and methods to be pursued and to employ able leaders whose duties would be to enlist public sentiment to help enact wholesome laws and to coöperate with the public officers in the enforcement of existing laws that bear upon any social reform.

Furthermore, it is the business of the pulpit to quicken and enlighten public conscience so that it will find expression in all social relations. The pulpit should not be a free forum for the discussion of partisan political questions; but it should be an agency for the ethical interpretation of the moral issues involved. The preacher cannot go into political exile. He is preeminently related to the gospel which is the embodiment and foundation of social reforms. He is the natural exponent and interpreter of ethical principles applied to civic affairs. His message aims to penetrate to the submerged conscience of the people and arouse men and women to higher conceptions of public duty. He strives to bring his hearers to such a standard of civic righteousness that they will become pioneers in a public crusade against specific social wrongs in the community life.

The preacher as a citizen and an individual may take

an active part in party politics, but never in his character as a preacher. His function is to serve people of all parties. Each party regards some one issue as dominant. When, however, a great moral issue is involved, and where the question pertains peculiarly to the general welfare of society, the preacher would be untrue to his calling if he did not, in his professional capacity, point out the ethical element and arouse his hearers to active participation in the triumph of the moral issue. He is a missionary whose duty is to engage in moral struggles on earth. He cannot be silent without laboring under false pretenses. It may not be always wise for him to become a leader in dealing specifically with reforms requiring political action, but it is important that he define principles and whenever necessary initiate movements and suggest methods of carrying forward social reforms. In doing this work, he is following the notable precedents of Elijah, Jeremiah, John the Baptist, Savonarola, Luther, Knox, Latimer, Wesley, Kingsley, Channing and Beecher, all of whom engaged in social and political struggles in their day. The wise preacher instinctively avoids any semblance of a desire for sensation or to acquire notoriety or deal in personalities. He should be sure of his facts and base his opinions and ethical reasons upon evidence that cannot be disputed. If he speaks with the authority of a recognized expert, his words warranted by the facts will have weight with the thoughtful hearers; otherwise, he will not help the cause he seeks to advance.

Jesus in his day denounced the wickedness and corruption of those in authority. He said of them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" In modern times, the unspeakable methods of political demagogues and self-

seeking men who are in league with the organized social evils and who aim to control the election machinery and to secure public office in order to promote some selfish ends, should be rebuked. The Christian people and the lovers of social justice and decency are in the majority in this country. If the base and selfish political boss controls political affairs and if social iniquity runs riot, it is largely because the respectable citizens are remiss in their civic duties. Some are indifferent; others are blinded by party prejudice or expediency; while others are betrayed into the hands of the Prince of Darkness and are led to abet, excuse and condone social wrongs by calling evil good and good evil. The only hope of a democracy safe for the nation is for the Christian and patriotic citizens to recognize their responsibility and unite to work for the triumph of some live civic or moral issue, the triumph of which means a gain in the purity and permanence of our civil institutions. Those who fail to do their civic duty betray a lack of supreme loyalty to their professed interest in the advancement of the Kingdom of righteousness and peace on earth.

It seems fitting to close the chapter with the prophetic words of admonition of Daniel Webster, delivered back in 1832 in an oration on the Character of George Washington. "The spirit of human liberty and of free government, nurtured and grown into strength and beauty in America, has stretched its course into the midst of the nations. Like an emanation from heaven, it has gone forth, and it will not return void. It must change, it is fast changing the face of the earth. Our great, our high duty is to show, in our own example, that this spirit is a spirit of health as well as a spirit of power; that its benignity is as great as its strength; that its efficiency to secure individual rights, social re-

lations, and moral order, is equal to the irresistible force with which it prostrates principalities and powers. . . . There is no danger of our overrating or overstating the important part which we are now acting in human affairs. It should not flatter our personal self-respect, but it should reanimate our patriotic virtues, and inspire us with a deeper and more solemn sense, both of our privileges and of our duties."

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CHAPTER XV

THE CHURCH AND SOCIAL PROGRESS

The distinctive purpose of the efforts put forth by Christians, along the lines considered in the preceding chapters, is a gradual and triumphant progress of the amelioration of life and the achievement of human emancipation. The progress made towards the realization of the Christian social ideal has been greatly accelerated within recent years. It is fitting to consider the primary and cardinal force which is steadily directed towards a desired social end and having a universal validity. The basic test of social advance towards the goal of Christian idealism centers about the question as to whether the interests of the individual are becoming more and more subordinated and identified in a conscious and rationalized manner with the general interest and well-being of society. Two divergent views divide the field of enquiry as to the unit of causation and the determining factor in social progress.

There are those who regard the history and development of society in the light of unconscious evolution in which God is either absent or passive. They speak of religious conceptions as a means of social discipline which have powerfully influenced social development: nevertheless these conceptions are the product of primary human instincts, desires and emotions. They affirm that the notions, beliefs and conduct of the individual are determined by his inherent nature and the external forces influencing him, and these will gradu-

ally and necessarily improve the human mind and finally produce the perfect society. Professor Giddings says that the sociologists "find nowhere a social force that has not been evolved in a physical organic process." Professor William McDougall regards the mental forces as the source of energy, as that which "sets the ends and sustains the cause of all human history." He goes on to say that the conception of supernal powers is "the product of man's creative imagination working through and under the driving power of instincts, of fear, curiosity and subjection." ("Social Psychology," p. 307.) Professor James H. Leuba states that "psychological analysis leaves absolutely no standing ground to those who insist upon interpreting the advent of religion as the manifestation of essentially new kinds of powers, as the birth of a 'spiritual life,' for instance." Further on he states that "active religion may be properly looked upon as that portion of the struggle for life in which use is made of the power we have roughly characterized as psychic and superhuman, and for which other adjectives, 'spiritual,' 'divine,' for instance, are commonly used. In this biological view of religion, its necessary and natural spring is the same as that of nonreligious life, i.e., 'the will to live' in its multiform appearances." ("Psychological Origin of Religion," p. 94.)

Those who disclaim belief in a personal and superhuman psychic power directly and actively operative in human lives for individual and social betterment, are in grave doubt as to the social outcome of their own naturalistic theories. Professor William McDougall says:—"The change of belief and the withdrawal of supernatural power from immediate intervention in the life of mankind, inevitably and greatly diminishes the social efficiency of the supernatural sanctions.

Whether our societies will prove capable of long surviving this process is the most momentous problem confronting Western Civilization. The answer to it is a secret hidden in the bosom of the future." ("Social Psychology," p. 350.) Professor James H. Leuba concludes with these words:—"The personifying work of centuries is undone, and humanity after having, as it were, lived throughout its infancy and youth under the controlling eye and with the active assistance of personal divinity, on reaching maturity finds itself bereft of these sources of life. The present religious crisis marks the difficulties in the way of an adaptation to the new situation. As belief in a God seems no longer possible, man seeks an impersonal efficient substitute, belief in which will not mean disloyalty to Science." ("The Psychological Origin and the Nature of Religion," p. 94.)

The fallacy of these psychologists is that they limit their investigations to the field of phenomena and to a description of the abstract qualities of consciousness, but they entirely ignore the reality of the unanalyzed whole of consciousness. Some of the inner experiences brings us in contact with reality and so touches the heart of things as to baffle analysis. We thrill with the appreciation of the beauty of the sunset cloud, or that of a flower, but no one can analyze these objects of beauty, as they are greater than the sum of their parts. Personal consciousness is a reality existing in its own sphere and vastly transcends the physical mechanism. Self-identity is the unified whole of experience.

Browning with philosophical insight says:

> "Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe.
> There is an inmost center in us all
> Where truth abides in fullness."

The spirit of man is capable of apprehending God and entering into vital fellowship with Him. The reality of the unified moments of the inner consciousness when the soul maintains a spiritual interrelation and communion with God is abundantly verified in the lives of many men and women. James Russell Lowell, writing of one of the high moments in his life, says: "I never before so closely felt the spirit of God. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of Something I knew not what. I spoke with the calmness and clearness of a prophet."

The naturalistic theories of social progress are the outcome of a philosophy of materialism and a discredited passive psychology. Those who attempt to account for progressive social changes based solely on the theory of the race; or the favorable physical and geographical conditions; or the biological factors of heredity; or the educational processes; or the economic organization of society; or the synthesis of all these theories, fail to account for personality as a center of creative energy and capable of modifying heredity, changing environment and determining destiny through the spiritual quickening of human life. The natural factors involved in the processes of human development are only the means and conditions of social progress. They are the platform upon which social advancement is made. They are all controlled and guided by ideas and ideals which are not wholly derived from physical environment or psychical phenomena. Ideals of a divine origin may be made effective and transmuted into social values through the consciousness of their absolute validity and through faith in the power to realize and formulate them into social standards.

The Christian theory of social progress proceeds on a

scientific and rational basis. It is not founded upon assumptions and speculations, but conforms to psychological principles and to the vital relations of life. It maintains that the manifestation of the universal principle of evolution in the visible world has a significance for the psychical experiences and sheds light on the history of social progress, but it leaves untouched the fundamental problems of life and the source of social progress. The discovery and elaborate exposition of the process of social progress does not explain the power behind it. There is no hint in the naturalistic theory that the continuity of the work of social advance discloses a living Worker who directs the process towards definite moral ends. The classification of the order of religious and social phenomena may be helpful, but it is not the same as an enquiry into the original cause of the order. The Christian theory admits that the physical and psychical conditions underlying the processes of social progress are fundamentally biological in character, but maintains that God, who is immanent in human life, works in and through the natural processes for individual and social welfare. The Christian theory does not disregard natural law but claims that the natural order is the basis of a spiritual process, by which society is to emerge from imperfect to more nearly perfect conditions.

The Christian theory holds that society is constituted and controlled through the union of interacting social forces which have both a human and a divine origin. It lays special stress upon the inward spiritual character of a social reconstruction. It declares that God, in the person of Christ and the Holy Spirit, comes into the personal consciousness of the believer and manifests Himself in order to redeem the individual and to extend through him His gracious benefits to all man-

kind. Christ as Redeemer invades the world with a special message to the individual and touches the springs of action which lead to social uplift. He alone can restore human life and society to normal conditions. Inasmuch as religion is personal and a relation between God and man, the unit of investigation commences with the reality of the divine regenerative power of love in its direct operation in and through the natural processes of life, as manifest even dimly in reason, in conscience, in sentiment, in desire and in the aspirations of the individual to live worthily of his being.

Coming back to the underlying conception of social progress we can see how adequately the Christian theory meets the situation. Let it be understood that social progress is something more than a mastery over nature and the general material comforts and happiness of the race. It involves a supreme moral endeavor to bridge the gulf between a personal self-centered interest, and a self-giving interest in the welfare of the whole human family. The one great barrier to social progress grows out of the fact that personal self-interest is placed above the common interest as manifested in mutual service and coöperation. Jesus, who knew what was in man, struck the pivotal point in human advancement when he taught that every individual should love his neighbor as himself. The source of this love springs naturally from the heart of man when he is intensely in love with God. Christianity holds the key that leads to the emancipation of man from selfishness and creates in him the spirit of social service. It introduces into the community life a new type of personal character whose thoughts and purposes tend to modify opinions, harmonize interests and to clear the way of all artificial obstructions that impede the orderly progress of society.

Jesus as a true reformer does not begin with outward things but with the heart, for out of it proceed the issues of life. He aims to deepen, broaden and enrich the springs of action. He goes to the very core of sin and selfishness and coöperates with the willing disciple to change the nature and object of hidden desires so that love and service become the principle and motive of action. In this manner man's life is coördinated and made normal, efficient and enjoyable.

Jesus laid down a fundamental requirement of human nature when he taught that man must be born anew. This re-birth is not artificial, vague and unreal. The individual is born anew to the degree that love becomes the ruling power of his life. Love is the only power that will change the nature and object of desire so as to overcome the innate tendencies of heredity, the force of environment, the fetters of misdirected habit and the debasement of selfishness. Desires prompted by self-interest degenerate, but desires prompted by love regenerate character. Divine love in the human heart enthrones the higher passions over the lower. It introduces new and enlarged ideals and desires, which so affect character as to eliminate evil desires and tendencies, and thus prepares the way for the individual to enter upon a richer and fuller life. As the rays of the sun are the creative power that give life to the plant, so the love of God is the creative power that renews and transforms character. The processes in either case are a mystery, but the essential fact remains. The types of Christian experience and growth may differ, as in the case of Samuel and Nicodemus, Paul and Timothy, but the ultimate source of spiritual quickening and life is found in the divine power of love.

It is of superlative importance to fix attention on the fact that the individual who comes into conscious

and harmonious relations with the divine personality has broken with the wayward past, and henceforth finds new desires, motives and purposes dominating his aims and plans of life. The soul thus touched by the divine personality comes to realize itself as the offspring of the spirit, and a fresh direction is given to the inner life. Along with this conscious kinship with the divine, there looms up before the vision the possibilities of spiritual development beyond anything heretofore dreamed.

History and contemporary life come to us with the verdict that the results of Christian faith, love and motive put into action have contributed the largest share to human development. The scientific interpretation of social progress must account for the permanently hopeful forces of the religious motives in men, such as characterized David Livingstone, the great explorer and noble-hearted philanthropist. His long years of service in behalf of Africa were supported by the consciousness of his personal relation with Jesus Christ. The mighty religious impulse from within and his deep convictions and experience with God enabled him to overcome great difficulties and bitter experiences and to do a work of transcendent importance for Africa.

When Henry M. Stanley found Livingstone in the heart of Africa he wrote this tribute: "For four months and four days I lived with him in the same hut, or in the same tent, and I never found a fault in him. I went to Africa a prejudiced man against religion, and the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time of reflection. I was out there away from a worldly world.

I saw this solitary old man there, and I asked myself 'Why does he stop here? What is it that inspires him?' For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him."

It is a significant fact that among the great Christian Generals of the Allies in the world war were Joffre, Foch, Smut and Pershing. Lord Kitchener was schooled in war, but he recognized the hand of God in the affairs of men. When some one announced to him that the Germans had been turned back at the first battle of the Marne, he sat quietly for a few minutes and then remarked, "Some one must have been praying." General Smut made a similar remark when he said there was no military reason why the enemy was driven back at the Marne. It was simply this — God Almighty did not intend the Germans to take Paris.

Social progress is associated in the minds of Christians with the idea of racial salvation. This term in its broad human aspect embraces the entire race with all its varied interests. Salvation when applied to the individual means such an established fellowship with God as leads to sane and rational living. It implies that the aim of life is to understand one's self and one's place in the universe, and then to direct one's activities in harmony therewith. The unsaved man is one who misses the mark as to the prime object and end of life. He fails to be saved to a more abundant life. The enrichment and fullness of life are not found in the incidental, but in the essential and worthy objects. Jesus represents the object of absorbing interest in life as the Kingdom of Good Will with all its implica-

tions. He urges men to seek FIRST the life that relates to the Kingdom, and all other objects and interests will adjust themselves to this one aim in life. Those whose interests and aims are separated from this one purpose are unsaved. What shall it profit a man if he gain the whole world and miss the abundant life of the Kingdom? Sin is the divergence of life from its normal task and normal order. Any willful act that hinders personal development and defeats the ends of personal and social growth, as implied in the Kingdom, is sinful. It follows, then, that the central problem of life is salvation from the love and consequences of sin and a salvation to everything commensurate with the possibilities of human personality itself.

The one hope of realizing personal and racial salvation is found in the personality of God. The highest revelation of Himself is given in Jesus Christ as a divine human personality. God is not less than personal, since He has created man as a person and endowed him with divine capabilities.

> "The truth in God's breast
> Lies trace for trace upon ours impressed."

The key to the problem of how God can manifest His love and wisdom and employ His powers to save man, is found in the inexhaustible reserve of His personality. A fact of the first magnitude is that man may come into vital fellowship with God so that there exists a consciousness of an interrelation of the personality of man with the personality of God. The basis of fellowship with God is personal love which becomes a creative and coöperative power and motive in the work of incarnating Christlike qualities of character. The divine power of love operative in the willing disciple is the supreme factor in personal regeneration, and makes moral kin-

ship with God possible and real. He who loves is one with God. This fact is at the center of individual growth, the fruitage of which is manifest in the gradual transformation of society after a divine type.

The reality of the divine love as a personal regenerative power in building character is found in the consciousness of an interrelation of the personality of God as Father and the personality of man as son. This power, working through the natural processes of life of the individual, is distinguishable from himself. The promptings of conscience, the sense of guilt and the spiritual aspirations and instincts, do not originate with men. They antedate all acts of the will and become the central reality of personality. The consciousness of this reality does not spring from delusion nor savor of unreal mysticism. It is not a subjective creation of the psychic, but a subjective fact witnessing to the correspondence of the human soul with the real world of the spirit. Just as men trust the senses to interpret the physical world, so they may assure themselves of the unseen world of spirit, and come into harmony with it. The fact may transcend logic and defy scientific analysis; nevertheless the reality of the experience roots itself in the practical certainties of life. It is to be judged by the kind of life it produces. The best witness to the fact is life itself. Its essential truth is found in the lives of devout men and women throughout the Christian centuries. It is the most universal, persistent and vital force in human society to-day. It becomes the leaven of society, the salt of the earth and the one hope of human redemption and social reconstruction.

These considerations lead to the conclusion that the unit of causation in social reconstruction is found in the fact that the personality of God and the personality

of man may have such an interrelation as to awaken and inspire in the earnest disciple a consuming desire to have the ideals and spirit of Jesus Christ enthroned in character and in the practical relations of all mankind. Such an experience carries its own evidence. The human heart makes affirmations of faith, which prompts and sustains heroic deeds in behalf of social redemption. Christianity from the first awakened a new consciousness of the worth of life and the rights of the individual. The new community life of the early Church soon forced itself upon the notice of the civil and secular authorities, many of whom regarded the spread of Christianity as a menace to the existing structure of society. The ethical and moral standards of the Christian religion collided with the standards of Roman citizenship. The obligations of the Christian faith imposed on its members the supreme authority of the Divine Ruler. The inviolable sacredness of Christian conscience led the early Church to refuse to do homage to the deified Cæsar. The radical differences between the Christian and the Roman laws and manners aroused hostility and led to persecution. Throughout the centuries the Church, in the face of opposition and in spite of its own imperfections, has mirrored the lofty ideal of a purified humanity.

Christianity is the mother of all great, strong, abiding civilizations. Its power may be traced in the restraint of private and class antagonism; in the growth of the conciliatory spirit; in legislative enactments in behalf of the general public, and in the spread of democracy. Wherever the Christian life has become a power among people, it has lessened the frequency and power of selfishness, intemperance, crime and disease. Its influence has likewise mitigated social ills, and puri-

fied society through the ennobling means of the individual, the home and the Church.

According to the Christian theory the objective social effect of the divine regenerative power in the human soul is to produce conditions and supply motives for the complete redemption of society. The spiritual factor is elemental in the formation of character, and character is the ground and condition of right social conduct. It enriches the underlying soil out of which come strong convictions and noble impulses to work for social betterment. The Christian virtues and dispositions which form the best types of life, are the essential and primary conditions of all permanent social reform efforts. The acid test applied to each individual is summed up in right living and social efficiency.

Every system of social reform must triumph by virtue of its divine character and power. Efforts for social betterment are chiefly moral. Men fail to profit much by a change of environment or exterior things, because without change of character they are unprepared for the increased opportunities and responsibilities involved in the external change. Good society cannot be made out of bad material. Social results follow in proportion as the religious life is impressed on men's souls, and becomes incarnated in being and conduct. The progressive incarnation of love, truth and justice is always a social gain. Religious awakenings are linked with intellectual quickenings and social advancement. The historian, Mr. Lecky, speaking of the Wesleyan Reformation, says: —" England escaped the horrors of the French Revolution largely through the vehement religious enthusiasm which was at that very time passing through the middle and lower classes of people." Other historians witness to the fact that

great evangelical movements pass naturally into the sociological phase. The primal cause of rational and persistent social activity for the betterment of the race is found in the practical realization of the principle of divine sonship and the brotherhood of man.

It is not to be affirmed, however, that social progress and betterment are wholly due to the direct influence of the revealed truth and power of the historic Christ. The essential Christ has not left himself without a witness in the hearts and consciousness of men of all nations, convincing of sin, righteousness and judgment to come. This fact finds expression in the moral teachings and maxims of mankind which are the common heritage of the race. It likewise accounts for the prophetic aspiration of men everywhere for Something or Some one higher and nobler than themselves to give power to live a worthy and normal life. Efforts for social betterment on the plane of any human scheme are disappointing, but when these efforts are energized by a conscious relation with the divine personality, and directed by His ideals and spirit and purpose, they become a moral and social gain.

The social activity and humanitarian movements inaugurated and sustained by a large class of people who make no profession of religion and have no distinctive and outward connection with the Church, may be regarded as one of the natural products of Christian teachings, environment and influence. The growing appreciation on the part of mankind of the social, moral and religious consciousness finds its source in the divine life as manifest in the lives of Christian men and women. Christ is abroad in the world and he creates the demand for social righteousness. It is no accident that the finest, truest and largest development of human capacity for social serv-

ice is found in the recognized institutions that stand for Christian principle and life. The organized movements that make for moral power and social uplift have their moral birth chiefly in the Church. The ideas and the ideals of these social reform movements are pervaded and influenced by the Christian life.

A humanitarian altruism cannot be substituted for the divine motive in social service. The love of men without the love of God lacks the sustaining power to endure persecutions for righteousness' sake. Those who would stand heroically for the truth and the meaning of human brotherhood, and who, like the Divine Master, are to give their lives a ransom for many, must have the adequate motive of love for God as well as love for man. If they are to withstand the storm and stress of a life of service and become worthy to stand in the company of prophets, apostles and martyrs of all ages, they must have their lives rooted and grounded in the divine life.

The foregoing considerations force the conclusion that the naturalistic principles and methods are wholly inadequate to meet the social situation. These principles and methods existed prior to Christ's coming and have operated from the earliest times, and yet they have been helpless to remedy the blemishes of civilization. They have utterly failed to secure liberty, justice and moral uplift, and to establish strong, abiding civic institutions. The moral motive power essential to achieve the highest and best forms of civilized life is not a product of mechanical laws, but it has a divine origin. Christianity is the only power that can restore the broken altars of human life and bring back the world to its true constitution and change it into the Kingdom of God on earth wherein the human instinct for God and the passion for brotherhood will become

the inward spiritual power to realize self-attainments and to refashion social life in harmony with the divine ideal.

> "God . . . dwells in all,
> From life's minute beginnings up at last
> To man — the consummation of this scheme
> Of being, the completion of this sphere
> Of life."

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